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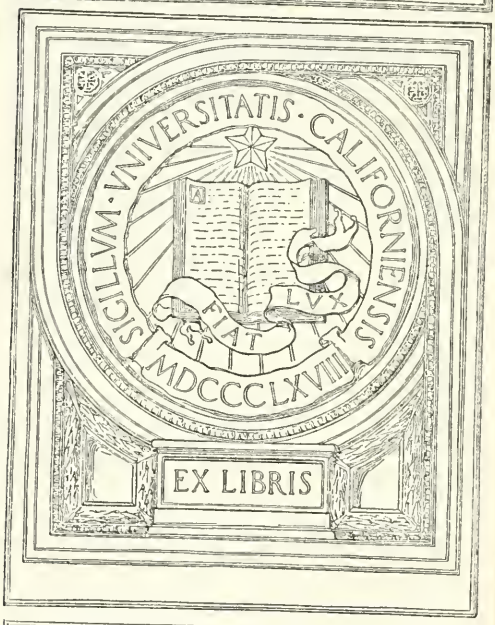

THE GIFT OF
MAY TREAT MORRISON
IN MEMORY OF
ALEXANDER F MORRISON

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Will the Home Survive

A Study of Tendencies
in Modern Literature

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Author of "The Mind of Whittier"

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To the memory of J. N. Beard, former President of the University of the Pacific, who was a great inspiration to me in student days, and the richness of whose life grows upon me as the years pass, I dedicate this little volume.

GIFT OF MRS. A. F. MURRISON MAR 27 '43

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Will the Home Survive

I

INTRODUCTION

WILL the family, that institution which we have long regarded as the unit of civilization, the foundation of the state, survive? The very form of the question may startle us, but we have to recall only a few facts to remind ourselves that the family of our fathers' time has almost entirely gone. Its going has not been caused by any revolution, it has passed so imperceptibly that we scarcely realize that it has gone. Indeed, in a few cases it may remain in something like its original state, but for the most part the home, as our fathers knew it, has entirely passed from our civilization.

Home life, for the most part, especially in large cities, is a matter of history. Hunter in

his suggestive book on *Poverty* says of the home of our fathers: "The economic development of the last hundred years has destroyed it and left in its stead a mere shadow of what once was the source of all things essential to the world. The mills, factories, abattoirs, breweries, and bakeries took from the home the various trades; the state supplied the defense, and the city the water supply; the sanitarian, the surgeon, and the alienist took precaution against disease and replaced home remedies by skilled practice and medical science; the sick have hospital care, the schools undertake the instruction of the child, and the factory, etc., the technical training. The home is now a few rooms in a crowded tenement or apartment-house. The fields have diminished to commons, the commons to yards, the yards to courts and light shafts; the tenement has become yardless. Little or nothing has replaced the social losses of the home."

A few decades ago virtually the entire life of the parent and the child was in and about

the home. There the work was done, and it was for the most part hand work. Killing, cooking, baking, sewing, spinning, were all home occupations. The child was not only trained in the three R's by its parents, but by them was given the higher education it received in the affairs of life. The child was with the parent a large part of the day and was in a position to observe the parent at work. But this has all been changed. The child of to-day receives a very small part of its education in the home. The public school is responsible for its education so far as the knowledge of books is concerned. In the affairs of life the store and factory educate the child. The larger education the child derives from play is usually gained in the street. The home is a place of a few rooms where the family eat and sleep. The home life is gone. The American city is no longer a place of homes, but of tenement and apartment-houses.

The loosening of the family ties through the laxity of divorce laws has also resulted in

the passing of the older conception of family life. The home made by one man and one woman bound together "until death do ye part" has in large measure given way to the trial marriage. Many men and women enter into this relationship openly confessing that they will test the matrimonial state, and if it is not successful will seek their freedom, while, we fear, an increasing number, who are not so bold in their confessions, understand that it is a comparatively easy task to find freedom if they are not happily married. At any rate, the increase in divorce in recent years has been so rapid that there can be little doubt about the changed conceptions concerning the sacredness of marriage.

The necessity for family life has been greatly modified both by the modern education of women and by the convenient means of living which are open to men. The higher education of woman and the industrial opportunities for maintaining herself have made her economically independent of man and hence she has greater freedom in the choice of a

husband. The boarding-house and club life supply two of the most important factors which once made man dependent upon woman, while with a large class of men the prostitute, or if they are men of wealth, the mistress, satisfy their sexual instincts. All these things have contributed to reduce the number of marriages in proportion to the population. This is true of almost every country of Europe. In Holland the number of marriages to 10,000 persons dropped from 171 in 1873 to 139 in 1886; in Switzerland from 152 to 137; in Austria from 188 to 155; in France from 178 to 149; in Belgium from 156 to 134; in England from 176 to 141; in Scotland from 155 to 124; in Ireland from 96 to 84; in Denmark from 162 to 142; in Norway from 145 to 131.

Those who refuse because of modern conditions to enter into the marriage relationship are for the most part people of high culture. Not more than half the women who graduate from college are ever married, and the men who withhold themselves from this relation-

ship are as a rule men of education and thought.

Furthermore, what our fathers regarded as the natural and divinely ordained end of marriage, the bearing of children, finds less place in the conduct of this generation. Outside our immigrant class, and a few native-born families scattered here and there, women have learned the art of preventing pregnancy, and if they fail in this, notwithstanding moral and criminal codes, they resort to abortion in preference to giving birth to many children. There are several reasons for the increase of this practice. It would be an error to attribute the practice entirely to immoral or heedless women. There are unquestionably some who practice abortion because they do not want an interruption of sexual pleasures, who do not like the duties of motherhood, and who do not want to run the risk of losing their hold upon their husbands, which might result during a part of the period of pregnancy. But there are more serious reasons which deter many. The fear that the children cannot be given the

necessary education to fit them for the best in life, the pinch of poverty, industrial inconvenience, deter many from fulfilling the end of their existence. The desire for uninterrupted social life, and the dread of want, are the two great forces warring against the holy trinity of father, mother, and child which characterized the home of our fathers.

Hence the question is not, Will the family of our fathers' time endure? That type of family life has already largely passed from our civilization. The family has never been a fixed institution, but has constantly been modified by the industrial forces to which it was compelled to adjust itself, as well as by the changed conditions of moral, religious, and intellectual thought of different times. Imperceptibly this adjustment has been taking place in recent years until to-day the type of family life which prevailed a generation or two ago has been quite superseded by a new and widely different type.

The question now arises, Will the patriarchal family, monogamous in form, endure,

that is, the family with the father as head, the mother and child in some sense his subjects; or is even this type destined to pass with the new industrial order? This question is more serious than it has been at any period since the forming of our so-called Christian civilization, because the attack upon the family is no longer academic, as it has been in times past, but is using as its instrument of warfare the popular novel and drama, the types of literature which are read by the masses of men.

This attack is fraught with danger just because of the weapons being used. The sensual novel and drama, which unfold the story of sexual looseness, make an appeal to many people stronger than the cold appeal of logic. There seems to be a morbid sentiment at the present time which responds to the erotic in literature. Whether it has been created by literature of this type, or whether there is something in man which welcomes the stimulus from this type of sentiment, it would be difficult to determine. It is only necessary for us to note this as a fact. Until

the publication of *Kreutzer Sonata* Tolstoy was read little outside of Russia. *War and Peace*, *The Cossacks*, *Anna Karenina* were his richest creations, and from a literary point of view will form his chief title to fame. Yet these were not the things which made him famous. His *Kreutzer Sonata* was his first story to be published in all the European languages. Its circulation ran into hundreds of thousands and from this time Tolstoy was placed in the front rank of living authors. Yet why should this story bring Tolstoy into such prominence? The book can scarcely be called a short story. As a work of the imagination there are no signs of greatness in it. It is lacking utterly in poetic qualities. The erotic element is the only thing which can account for its wide-spread popularity.

How can we account for the large sale of the works of the symbolists in France and of the realists in Germany except by their appeal to this morbid sentiment? In 1893 Zola's works had sold in this proportion: *Nana*, 160,000; *La Debacle*, 143,000; *L'Assomoir*,

127,000; *La Terre*, 100,000; *Germinal*, 88,000; *La Bete Humaine* and *Le Reve*, each 83,000; *Pot-Bouille*, 82,000; as a contrast, *L'Œuvre*, 55,000; *La Joie de Vivre*, 44,000; *La Curée*, 36,000; *La Conquete de Plassans*, 25,000. The novels with the largest sales were those where lust and bestial coarseness appeared most flagrantly, and they decreased in their market value in proportion as their nastiness and obscenity became less. His purest novels have the least sale. Why this is true we must leave for the theologian to determine, but the fact that the weapon is used effectively only accentuates the importance of the attack that is being made upon the family through popular literature.

The second weapon which is being used is the appeal of individualism, which is so strong in many minds at the present time. Ibsen was a leader in this conflict. The only important thing in his sight was for man to save himself. Whatever restricted his freedom, whether it was state, church, or family, he regarded as an enemy. This led Ibsen to

rage against the family in *Doll's House* and *Ghosts*, and led him finally to advocate the marriage of convenience.

Ibsen has a host of followers. Among English-speaking people, Bernard Shaw has become a voice for Ibsen and has declared that the present institution of the family must be abolished before we can expect to produce a better race of men. In Germany Gerhart Hauptman is a follower of Ibsen, while in the Scandinavian world George Brandes is appearing as the enemy of traditional morality. In France Ibsenism has become a cult and Ibsen's social theories are presented on the stage by many of the younger dramatists.

A number of novelists, who do not go to the extent of preaching nihilism, are pleading for the rights of the individual as against the rights of society. Elizabeth Waltz is pleading for greater liberty in divorce and dedicates her book "to those men and women who take the larger view and who walk in the light of it." Robert Grant in his *Unleavened Bread* would give divorce on the ground of in-

compatibility. A large number of novelists of recent months attack the traditional theory of marriage as a sacrament and argue for greater liberty in making and breaking the marriage tie.

A third source of attack is socialism. H. G. Wells boldly declares that the present institution of the family must be modified, and a large number of socialistic novels and dramas are pleading for the modification of the family on the ground that the socialistic scheme is incompatible with the individualistic family. The thing which retards the socialistic propaganda, so the socialist thinks, is the family, and he would destroy the present form of the family that his theory may triumph.

Another class of writers who are attacking the family, is represented by Max Nordau. They reject all spiritual conceptions of the family and find the basis of love in the physical instinct of sexual passion. This passion is love. Whenever it becomes stronger for one creature than for another, the latter should be deserted for the former. This is

the underlying thought of the *Right to Love*.

The mere enumeration of these sources of attack indicates the strength of their appeal. Merely to stamp a thing "scientific," as does Max Nordau, is to be sure of its acceptance by a multitude of shallow minds to whom "scientific" means ultimate authority. To cry from any platform, "Dare to be yourself," is such a challenge to the self-respect of those who are so small they are afraid to lose what they already possess, that it is certain to arouse them to rebellion. The air is so full of socialistic sentiment that the socialistic appeal for the abolition of the family is sure to carry great weight with many people, while the appeal to the sexual passion is almost irresistible in multitudes. This is indicated by the large sale of literature dealing with the sexual instinct.

A further danger which arises from this attack is the deception hid in the literature in which it is made. These writers leave the impression that the family is in a degenerate

condition, immoral and undesirable. The typical Ibsen family centres about a Nora or Mrs. Alving, wholly abnormal creatures, rare in any community. Yet Ibsen chooses all his characters from this morbid or immoral class, making them typical of the family as it exists at present, leaving the impression that the family is a thing no longer to be tolerated. Zola calls his series of novels "The Natural and Social History of a Family Under the Second Empire," and leaves the impression that he portrays from actual observation the average family of the French middle class under Napoleon III. But the family he pictures through twenty weighty volumes is entirely outside of normal French life. It is gathered from newspaper reports of immorality and crimes, and is in no degree based upon observation, as he claims. Maupassant's nastiness grew out of his own immoral life rather than degenerate social conditions, and the "realism" of "young Germany" with all its vulgarity is as far from being a real portrayal of German life as the pure, normal German

home is from the sty. The attempt is apparently made to create dissatisfaction with the family by picturing it in as unfavorable a light as possible, whereas the average family life of Europe and America is on the whole desirable and pure.

The attack on the family, while it is attracting more attention at the present time than ever before, cannot by any means be called a recent thing. December 10th, 1835, the Federal Diet of the German Confederation passed the following resolution against the school of writers known as "young Germany": "In view of the fact that a school of literature has lately come into existence in Germany, a school now known by the name of 'young Germany,' or 'the young literature,' whose aim is, by means of belletristic writings, accessible to all classes of readers, imprudently to attack the Christian religion, to discredit the existing conditions of society, and to subvert discipline and morality, the Council of the German Confederation (Bundesversammlung) . . . has unanimously passed the following resolutions:

All the German governments bind themselves to bring the penal and police statutes of their respective countries and the regulations regarding the use of the press in their strictest sense to bear against the authors, publishers, printers, and disseminators of the writings of the literary school known as 'young Germany' or 'the young literature,' to which notably belong Heinrich Heine, Karl Gutzkow, Heinrich Laube, Ludolf Wienbarg, and Theodor Mundt, as also by all lawful means to prevent the dissemination of the writings of this school by booksellers, lending libraries, or other means."

The originator of this school of writers was Ludolf Wienbarg, an earnest but not especially gifted man, who was born in Altona in 1803. In 1834 he published a book, the title of which suggested revolution, *An Æsthetic Campaign*, and prefixed this dedication: "To the young Germany, not the old, I dedicate this book." By young Germany he meant the contemporary writers who had broken with tradition, in art, state, church, and society, and who were using their pens in what they con-

ceived to be needed reforms. In reality, the term came to be applied to a group of writers who had broken with Christianity and were trying to establish a pantheistic religion for the new era. Under such phrases as "the emancipation of the flesh," or "rehabilitation of the flesh," they were pleading for the abolition of traditional morality and for greater freedom in the laws regulating the union and separation of the sexes.

Karl Gutzkow, born in Berlin in 1811, was one of the leaders among these new lights. He declared that the marriage ceremony conducted by clergy neither added to nor detracted from the sacredness of marriage, and boldly declaimed against "the water-soup weddings, the sordid procreation of children, and struggle for mouldy bread," the cold prose of the ordinary marriage. In *Wally* he not only aired his religious heterodoxy but also his moral heterodoxy, his hatred of the existing sexual morality. His interpretation of the term, "the emancipation of the flesh," is found in a scene from this book which

caused a furor in Germany. Wally loves Cæsar and he loves her, but they cannot marry as she has been obliged to betroth herself to the Sardinian ambassador. Cæsar begs of her to celebrate a spiritual marriage with him by displaying herself in all her naked beauty before him the night before her wedding. This she does. "It all happened in one breathless, silent moment—it was sacrilege, but the sacrilege of innocence and of woeful, eternal renunciation."

In the first part of his novel, *Das Junge Europa*, Laube sings a sort of prose hymn to female beauty and free love. The book is a revolt against Christianity and against marriage. Mundt in his *Madonna* tells the story of a young girl who was prepared for married life with a rich debauchee of high position. She managed to escape from him and found her way to the room of a theological student whom she loved and who loved her. With chaste passion she gave herself to him. He could not reject her. The next day, feeling the guilt of his sin, he committed suicide.

Mundt taught through the story the innocence of the girl's self-abandonment to the student, an innocence which the world has called guilt. In his eyes she was a saint, the embodiment of holiness and beauty, for in his creed nothing can be more holy or spiritual than the carnal. Indeed, the spirit and the flesh must be fused. "The world and the flesh must be reinstated in their rights, in order that the spirit may no longer have to live in the sixth story as it does in Germany."

Though this type of literature as early as 1835 roused prohibitory legislation in the Federal Diet and caused Menzel to write, "As long as I live, such infamous dishonoring of German literature shall not go unpunished," it is clear that such threats and legislative action can no longer check the attack that is extending throughout Christendom. When men were in the midst of their heated discussions of the Holy Trinity, the atonement, eschatology, and the higher criticism, they could still return from the conflict to the peace and quiet of their homes. They never dreamed that

this holy sanctuary of the hearth would become the object of the critics' arrow. But that time has come. Like all other institutions the family must now be brought to the fighting line and stand or fall by its ability to bear the attack.

In the following pages we purpose to study this attack upon the family as it is presented in modern literature, especially the novel and the drama. We purpose to state as clearly as possible the position of the various attacks and then study their weakness and their strength.

II

IBSEN'S ETHICS OF MARRIAGE

IBSEN was as thoroughgoing an individualist as the last century produced. His one aim in life was the development of himself. Whatever stood in the way of this had to fall before his iron will. He left his family when only a boy, because of some disagreement with them, and never even corresponded with them, except later in life with his sister, who was able to understand him. He left his native country, going into willing exile, because he found himself hampered by the customs and traditions of his people. The "wicked smile" of the "clammy crowd" froze the springs of his nature and he had to get away from it to be himself. He wrote to Magdalene Thoresen: "I had to get away from the beastliness up there before I could begin to be purified. I could never lead a consistent spiritual life there. I was one man in my work and another out-

side of it—and for that very reason my work failed in consistency too." When later in life he visited his country he wrote: "I was no longer myself beneath the gaze of these cold, uncomprehending Norwegian eyes at the windows and in the streets."

He not only denied himself home and native country but also friends, as they stood in the way of his self-development. "Friends," he wrote, "are an expensive luxury; and when a man's whole capital is invested in a calling and a mission in life, he cannot afford to keep them. The costliness of keeping friends does not lie in what one does for them, but in what one, out of consideration for them, refrains from doing. I have had personal experience of it; and there are, consequently, many years behind me, during which it was not possible for me to be myself." He considered the end of life to be for each will and mind to press forward to its own predestined path, and those things which hindered this ultimate task of the human soul had to be sacrificed.

The thing which hindered him among his people, and the thing which would have repelled him had he been compelled to live as a part of the social and political life of any nation, was the bondage of men to the uniformity of custom and tradition, and their lack of courage to be themselves at whatever cost. He saw the world as did Mrs. Alving. We are all of us ghosts. Not only what we have inherited from our fathers and mothers walks in us, but "all sorts of dead ideas and lifeless old beliefs, and so forth. They have no vitality, but they cling to us all the same, and we can't get rid of them." These ghosts are all the country over, "and we are one and all so pitifully afraid of the light." He saw his countrymen as "a well-drilled troop," a nation whose "uniformity is in its way exemplary; step and time are the same for all." Peer Gynt was the type of his nation as he saw it, containing all the defects of the national life. Peer Gynt was always hedging. He never fully committed himself to any principle he espoused. He lived a superficial life. He dwelt upon the

former grandeur of his family and dreamed constantly of great things he was to do in the future, but he neglected the duties that were close at hand. He had only a superstitious type of religion, and he was cynically indifferent to all the higher motives of life. All this was unbearable to Ibsen, for it seemed to be destructive of life, and he went away from it that he might be himself.

He was an egotist. Self in his vocabulary did not include the social consciousness. It included only the world of his inner life. This definition of self was practically admitted in a letter to George Brandes: "I have never really had any firm belief in solidarity; in fact, I have only accepted it as a kind of traditional dogma. If one had the courage to throw it overboard altogether, it is possible that one would be rid of the ballast which weighs down one's personality most heavily. There are actually moments when the whole history of the world appears to be like a great shipwreck, and the only important thing seems to be to save one's self." This is really the key-note

to all Ibsen's writings. He lived to save himself, and his fight was against any social, religious, or political restriction to the full development of his isolated *ego*.

Liberty, as he defined it, did not concern society, but rather the individual. He had no faith in special reforms for the advancement of men. Those who attempt to make the world better by this method are on the wrong track. There is only one kind of liberty worth striving after, that is the idea of liberty. Special reforms can only result in the attainment of certain liberties but not liberty. True liberty is "nothing but the constant, living assimilation of the idea of freedom. He who possesses liberty otherwise than as a thing to be striven for, possesses it dead and soulless; for the idea of liberty has undoubtedly this characteristic, that it develops steadily during its assimilation. So that a man who stops in the midst of a struggle and says, 'Now I have it'—thereby shows that he has lost it." The individual's pursuit of the idea of freedom, of a flying goal, is the only thing important.

The struggle for liberty, not the possession of it, is the great good. The possession of it means its loss.

This uncompromising individualist saw no hope for the freeing of the race in the democratic movements of the age. "The majority," he declared, "are never right." "The most dangerous foe to truth and freedom in our midst is the compact majority." For who is it that makes up the majority of any given country? Is it wise men or fools? "I think we must agree that the fools are in a terrible, overwhelming majority, all the wide world over. The majority has might, but right it has not. I and a few, the individuals, are right. The minority is always right." The majority, from the nature of the case, must always be far behind the times. Truth grows old and decrepit like men. Its normal lifetime is seldom outside of twenty years. Truths older than this are "shockingly thin." Yet it is not until truth has reached about this age and is ready for burial that the majority take it up. "All these majority-truths are like last year's

salt pork; they're like rancid, mouldy ham, producing all the moral scurvy that devastates society." The majority stand by truths decrepit with age and hence there is no possibility of progress through the work of majorities. A few individuals who are open to truth, from whatever source it may come, are the ones who stand as it were at the outposts of civilization, so far in the van that the common majority cannot reach them. In them alone, men who are true to themselves, true to truth, is found the hope of advancement. Democracy means stagnation, as does also the aristocracies of the world, which are bound by customs and traditions and which are safely entrenched in their beds of ease. Ibsen pleads for an aristocracy of Supermen, to use Bernard Shaw's phrase. "The strongest man upon earth is he who stands most alone," alone because he sees the truth to which all men must attain before they can be spiritually purified.

This conception of liberty led Ibsen into nihilism, the denial of the state, as the state

means the "maintenance of a certain given standpoint of liberty." "The state is the curse of the individual," because it means "the emerging of the individual into a certain political and geographical concept." The Jewish nation in its isolation is noble and poetical, the flower of humanity. It has been able to maintain this position in spite of the barbarity which it has suffered from without because it has not been burdened by a state. Had this race remained in Palestine, maintaining its political existence, it would have been ruined like the other nations of Europe. "The state must be abolished." Until it is, there is no hope for ushering in the great revolution that is needed, the revolution in the spirit of man. The state must be undermined, willing and spiritual kinship being made the only essential in any union of people. The changing of the forms of government is only playing with a great problem. "The great thing is not to allow one's self to be frightened by the venerableness of the institution. The state has its root in time; it will have its culmi-

nation in time. Greater things than it will fall; all religion will fall. Neither the conceptions of morality nor those of art are eternal." There can be no universal standard, for this implies a binding force upon the will and an unnatural obedience on the part of the individual. But this is destructive of the idea of freedom. To realize ourselves is true liberty. Anything which restricts this must be abolished.

This conception of the individual is set forth in the famous funeral oration in *Peer Gynt.* The priest who pronounced the eulogy over the dead peasant declared:

> "No patriot was he. Both for church and state a fruitless tree. But there, on the upland ridge,
> In the small circle where he saw his calling, there he was great, because he was himself."

The same political philosophy is expounded in *Emperor and Galilean.* The drama presents a conflict between church and state, the Galilean representing the church, and Julian the state. The great question is, Who shall conquer, Emperor or Galilean? The clear answer is: "Both the Emperor and Galilean shall

succumb." The process will be very gradual, as the child succumbs in the youth, and the youth in the man, but both are destined to be swallowed up in a new order of men. There shall come a man, of the order of the third kingdom, who shall be a god-emperor, an emperor-god. He will be the man who dares to be himself, who wills unfettered by custom and tradition, who enters into the full heritage of his spirit. He will be the coming messiah who shall bear good tidings to the earth and before whom both Emperor and Galilean shall fall. In this coming age a man will not need to die to live as a god. He who wills conquers. He who lives his true life, his whole life, is divine.

Ibsen's conception of love and marriage is a consistent carrying out of the formative principle of his political philosophy. As true freedom consists in the pursuit of the idea of freedom, so true love is maintained only in the cherishing of the idea of love, and as freedom is lost as soon as one thinks he has attained it, so true love is lost in marriage. "When lov-

ers prove what love is, all is over with their love." The principle worked out in *Love's Comedy* may be briefly stated thus: The only way to maintain a true love is to abstain from marriage, while for a fruitful marriage there must be an absence of love. This is the opposite of the orthodox doctrine, which declares that marriage should be for love only, but it was just this orthodox principle which to Ibsen was the death of the ideal of love.

He was in harmony with the Romantic school of writers in his declaration that love is happiness and also in his protest against the civil and religious restrictions thrown about love and marriage. In 1857 Camilla Collet disturbed the Scandinavian world by the publication of her novel, *The Official's Daughter*, which protested against the social restrictions upon love and plead for the right of woman to give her heart how and where she would. Ibsen also made Falk say:

> "Yes, to pass current here, Love must have cross'd
> The great Siberian waste of regulations,
> Fann'd by no breath of ocean to its coast;
> It must produce official attestations

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> From friends and kindred, devils of relations,
> From church curators, organist and clerk,
> And other fine folk, over and above
> The primal license which God gave to love."

The result is:

> "Love is with us a trade, a special line
> Of business, with its union, code, and sign;
> It is a guild of married folks and plighted,
> Past-masters with apprentices united."

But while Ibsen was in harmony with the Romanticists in his protest against law and custom, which restricted the free course of the individual, he differed from them in his conclusions concerning marriage. With the Romanticists love is happiness and marriage unrestricted the end of love, but Ibsen says, if you would maintain your love and feel always the joy of it do not marry at all. Love is a passion which can maintain itself only in pursuit. When it reaches its goal it dies. Marriage is its sentence of death. As soon as Stiver became engaged to Miss Jay he lost the romance from his nature, which in the days of his love-making had made him a poet. He felt "no lyric impulse, truth to tell, from that

day forth," and the parson's wife, "she can't remember being wooed, has quite forgotten what is meant by love." Svanhild discovers this principle and, though she loves Falk intensely, she sees that for her own happiness she must not marry him. Her love must become a memory. Enthroned there it can never perish and her happiness can never pass away. In losing her love she finds it. Detaching it from all sense and passion and material thing, it remains in its purity.

Her lover, at first pained by her refusal, finally sees the truth and cries:

> "Now I divine!
> Thus and no otherwise canst thou be mine!
> As the grave opens into life's Dawn-fire,
> So love with life may not espousèd be
> Till, loosed from longing and from wild desire,
> It soars into the heaven of memory."

To which Svanhild replies:

> "Now for this earthly life I have foregone thee
> But for the life eternal I have won thee."

This conception of love seems to be an outgrowth of Ibsen's experience. His biographer describes a poem that was written by him

some time between his nineteenth and twenty-second years, entitled, *Recollections of a ball: a fragment of life in verse and prose.* He met at the ball a young woman who seemed to embody all that he would have in the woman he was some day to wed. But he heard that she was engaged and he wrote: "Fate! take from me this overwhelming bliss, do not desecrate this moment by prolonging it. I have had it —what would I more?" Her memory remained his possession to bless and enrich his life. He makes Hjördis in the *Vikings*, who was denied the bliss she sought with Sigurd, say at the point of death: "O it is better so than if thou hadst wedded me here in this life—if I had sat by thy homestead weaving linen and wool for thee and bearing thee children, pah!" King Skule declared to his wife, after he had discovered her love for him, and his love for her: "To-night have I found you for the first time; there must fall no shade between me and you, my silent, faithful wife;—therefore must we not seek to unite our lives on this earth."

Mr. C. H. Herford finds something heroic in this loneliness in which Ibsen makes his characters stand for the sake of love, in this "ascetic idealism," but rather there seems to be more of cowardice, the cowardice of the timid soul that longs for the sight of the old world, cathedrals rich with age, galleries crowded with works of art, and people interesting in their customs and strange doings, but which has not the courage to brave the sea with its storms and its inconveniences. It is the cowardice of the men who looked into the strange land and saw its great clusters of grapes, its figs and pomegranates, yet dared not enter for fear of pitfalls. Ibsen's characters look into the rich land of love and taste its fruits, but refuse to enter because there are snares and foes, and they turn back to hold the vision in the ecstasy of memory, drawing their comfort out of the memory itself. There is something more truly heroic in Robert Louis Stevenson's conception of the lover: "The great lover, like the great painter, is he that can so embellish his subject as to make

her more than human, whilst yet by a cunning art he has so based his apotheosis on the nature of the case that the woman can go on being a true woman, and give her character free play, and show littleness or cherish spite, or be greedy of common pleasures, and he continue to worship without a thought of incongruity. To love a character is only the heroic way of understanding it." In other words, the true lover will continue to love in the face of imperfections and incongruities. He is not compelled to deny himself the happiness of the consummation of his love, and retire into the loneliness of his soul, untouched by the dust of earth, to retain his joy. He is the courageous lover who accepts life as it is and is strong enough to love in spite of the limitations which surround the marriage state.

What seems truly heroic is for Svanhild to calmly say,

"Now over is my life, by lea and lawn,
The leaves are falling;—now the world may take me,"

and then, with a passionless abandonment, give herself in marriage to the cold, practical Guldstad, not for love, but just because she owes it to the world. Indeed it is such an unnatural closing to an otherwise powerful drama that we lose our interest in it.

This, however, is only one side of Ibsen's thought concerning love and marriage. For any understanding of Ibsen we must see in him a trinity of tendencies. He was an idealist, a stern, merciless critic, and still a practical man. In *Love's Comedy*, Ibsen the idealist speaks, enthroning love high above degrading passions, but in *Doll's House*, *Ghosts*, and *The Lady from the Sea*, there is nothing but the critic, bitter in dealing with human frailty, seeing all society sick, and ministering to it a nauseous and astringent dose. As this critic saw the death of the individual in the state, so in marriage he saw pitfalls from which the individual could not save himself, when once he entered.

This is the meaning of *Doll's House*. Nora married and in her marriage she lost her life.

The institution smothered her soul and the only way she could regain her life was in the desertion of her husband and children. While their home had been apparently ideal, it had never been a happy home, only a merry one. Her house had been a playhouse. She had been a doll wife and her children had been her playthings. When this situation dawned upon her she saw for the first time how she had never had any opportunity to be herself. The discovery was unbearable and she started in quest of her self-hood, leaving home, husband, and children. The husband urged upon her the scandalous gossip of the world, but to that she could pay no heed; she must be herself. He urged duties to husband and children, but she declared that she had other duties equally sacred, duties to herself. But "before all else," he urged, "you are a wife and a mother." "That I no longer believe," she replied. "I think that before all else I am a human being, or at least I will try to become one." She was conscious that the people generally agreed with the position that her

husband had taken but she could not be satisfied with what people thought. He finally urged upon her the infallible voice of her religion. But she knew nothing about religion except what her clergyman had taught her. "He explained that religion was this and that. When I get away from here and stand alone, I will look into that matter too. I will see whether what he has taught me is true, or, at any rate, whether it is true for me." She thought her life had been smothered under these institutions, and almost in defiance she threw off the things that stood in the way of her development and went in quest of her selfhood. As Svanhild saved her love by refusing to give it material expression, so Nora lost her love, and as a last hope she fled from the institution.

The same idea finds expression in *The League of Youth*, where Selma discovers that she has been a spiritual pauper in her home, never accorded the privilege of making any sacrifice or bearing any burden, and indignantly she declares: "How I've thirsted for a

single drop of your troubles, your anxieties! But when I begged for it you only laughed me off. You have dressed me up like a doll; you have played with me as you have played with a child. I won't stay with you. I'll rather play and sing in the streets." But Selma had not Nora's strong will and she returned to her home.

Ibsen's criticism of the family is most severe in *Ghosts*. *Doll's House* was published in 1879, and its appearance called down upon Ibsen a flood of indignation. He was irritated by the severe criticism of this play and he gave his answer to the enraged public in this most cutting, deleterious, and loathsome drama that ever came from his pen. *Doll's House* told the story of a battle of a woman to be herself and her escape from the family which held her in bondage, while *Ghosts* showed the terrible consequences which result from compelling a soul to remain in bondage to the family when the relation between man and woman are neither wholesome nor congenial. Mrs. Alving had been married to Alving only

a little while when she discovered that he had long lived, and was still living, a dissolute life, and she deserted him, going in search of her happiness. Her pastor, however, persuaded her in the name of law and order and decency to return to her husband. She returned, hating her husband, to live until his death a life of misery. After the death of Alving she discussed this marriage with her pastor, who rebuked her for her free thinking, her belief in irregular marriages, and her doubt of old and cherished beliefs. Her husband had become the father of a child born of their servant maid. This unfortunate girl received a small sum of hush-money from Alving, and she found one Engstrand who was willing to assume Alving's sin and marry her for this sum of money. The pastor was horrified at this story. "Think! think of that! for a miserable three hundred dollars to go and marry a fallen woman!" "Then what have you to say to me?" asked Mrs. Alving. "I went and married a fallen man." "But there's a world of difference between the two cases," he urged. "Not so

much difference after all," she replied, "except in the price—a wretched three hundred dollars and a whole fortune." But there remains this difference at least: "Your marriage was in accordance with law and order." Now Ibsen brings his blow again against society: "That perpetual law and order! That does all the mischief here in this world." In the hour when her pastor forced her under the yoke of duty and obligation, when he praised as right and proper what her whole soul rebelled against as something loathsome, she began to see the hollowness of social customs, the machine-made character of doctrines, and picking one single knot "the whole thing raveled out." The entire structure of society as it has to do with the family is mechanical, hollow, false. When her pastor in the name of society forced her back to her lawful husband he committed a crime, bringing torture to her own soul and hell into the life of her family. The awful working out of this play, centering about immorality, destruction, degeneracy, and raving insanity in a son who

reaps what his father has sown, all intensified by the height of Ibsen's dramatic power, is the measure of the crime which society commits in the name of duty and obligation in family life.

After the severe criticism to which *Ghosts* was subjected, Ibsen denied that it expressed his opinion. "There is not in the whole book a single opinion, a single utterance, which can be laid to the account of the author. It merely points out that there is a ferment of nihilism under the surface, at home as elsewhere. And this is inevitable. A Pastor Manders will always rouse some Mrs. Alving to revolt." We have no reason to doubt Ibsen's sincerity in this declaration, but this "ferment of nihilism" was the ferment which from first to last stirred Ibsen's mind, the spirit which he fostered in all his works. Mrs. Alving may have carried it to an extreme, but she acted along the line which, in both letters and dramas, Ibsen advocates. If the book does not preach, and if he labored to exclude his opinions from the book, it at least breathes

with his spirit, and the student of Ibsen will always look to *Ghosts* as the most tragic presentation of both his scientific and philosophical theories.

The Lady from the Sea is one of Ibsen's most difficult dramas to interpret. It belongs to those symbolical plays which Ibsen wrote after the appearance of his coarsely realistic writings which sacrificed beauty and imagination to truth, and there will always be a wide difference of opinion as to what Ibsen's thought was in this play. However, the main drift of his thought seems to be clear. He is here, as elsewhere, the same advocate for the individual. Ellida, after years of married life, discovered that she had been bought, or rather that she had sold herself. Wangel, a widower, could not endure the void in his house. He wanted a mother for his children, while Ellida was helpless and forlorn and utterly alone. What more natural than that she should jump at the bargain. She sold herself, rather her freedom, her right to choose. Their life together had not been utterly valueless nor en-

tirely lacking in happiness, but she did not go into his home of her own free will, "that is the thing." Hence the life they led together was really no marriage at all. Only a voluntary promise can make a marriage binding. She must have her freedom, her right to make a free choice. She does not care for a formal, legal divorce, because forms are nothing to her. "I lay no stress whatever upon these external details. What I wish is that we two should agree, of our own free will, to release each other." They must freely cancel the marriage bargain. After a long struggle Wangel consented to do this, giving her perfect freedom to choose between him and the Stranger, at the same time confessing how his love for her had deepened. When she discovered this, and at the same time discovered that she might do as she would, that she might be an individual with free choice, she said to Wangel: "Now I will come to you again. Now I can, for now I come to you in freedom, of my own will, and on my own responsibility." She was saved by the right to choose, the thing which,

denied to Nora and Mrs. Alving, resulted in the loss of their spirituality.

We find Ibsen in his later life defending the marriage of convenience. It was natural that this hater of institutions should defend this type of marriage. In his eyes a justice of the peace or a parson could not make marriage one whit more sacred by their presence. Only a real communion between two souls can constitute a marriage—a communion that is nourished in freedom. Rosmer says to Rebecca: "Even during Beata's life," that is, his first wife, "all my thoughts were for you. It was you alone I longed for. It was beside you that I felt the peaceful blessedness of utter content. If you think it over, Rebecca, did we not feel from the first a sort of sweet, secret, child-love—desireless, dreamless? And it was this close-linked life in and for each other that we took for friendship. No, Rebecca, our bond has been a spiritual marriage." When this bond exists law and custom can add nothing to it. It is a marriage if free consent is given.

Oswald defends the young artists of Paris who cannot afford to marry, set up a home, and support a family, but who can have a home, as many of them, as a matter of fact, do, homes very pleasant and comfortable too. The clergyman is shocked at such irregularity, but Oswald declares that he has "never noticed anything particularly irregular about the life these people lead." It may not be a decent principle in the eyes of the world, but what are these young artists to do? "A poor young artist,—a poor girl—it costs a lot to get married. What are they to do?" They must exercise self-restraint, declares the clergyman. But "such talk won't go far with warm-blooded young people, over head and ears in love," declares Oswald.

To use his expression, if they are "head over ears in love," then they have the elements necessary for the married life. Nature has been satisfied; nothing else has a right to speak.

In any just estimate of this poet of revolt the country or time in which he lived must

not be forgotten. Norway, as one writer has said, "before 1870 was a country of timid thoughts and vapid appreciations. There the spiritual soil was dense and dry; nothing could be done to vitalize it until the ploughshare ran deep into its substance, and let in light and air by breaking up the old conventions and smashing the hypocrisies to bits." It is impossible to tell what Ibsen might have been in unconventional America or semi-civilized Russia. He doubtless would have been something far different from the man he was. But being by early influences a stern Puritan of the individualistic type, it was natural that, as a product of Norway, he should be the man of revolution. Indeed, in all of Europe in the third quarter of the last century, when everything was expected from the state, when the individual was only expected to fit into a monotonous political and commercial system, when militarism was being extended, it was a time for men to cry out for the salvation of their souls. When kings organize states, and reformers exalt the machin-

ery of government above the souls of men, strong men, conscious of their power, will rebel, refusing to be smothered under the closely knit web of things. Ibsen uttered such a cry, a cry which we have all uttered some time in our lives. When the zealous religionist comes to us in his thus-saith-the-Lord attitude and insists upon our acceptance of his creed, because it alone is right; when the big shop window insists that we shall wear such an article of clothing because Mr. Style-setter declares that everybody shall wear it; when we must do certain things in certain ways or be considered queer, simply because it has been the custom to do them in that way; yes, when mother insists that Elizabeth shall marry John because he is from a good family and has a fortune, though her heart is only lukewarm; when law and custom insist upon holding together man and wife when there is no longer a true marriage, a communion of spirits; in short, when organized religion, or society, or politics, or labor are so exalted that the individual is lost, then there is some-

thing in all of us which cries: I will be myself though everything else must go. Ibsen uttered this cry in language that offended the custom-bound world; nevertheless, he has uttered a cry which comes from all of us in our noblest moods.

Yet while there are noble ideals in Ibsen, ideals that at once awe and charm us, so pure and high are they, there can be no question that his philosophy in the last analysis is bold and uncompromising selfishness. The isolated individual, lonely in the solitary pursuit of its ideal, is the centre of all his thought. He was never a patriot in the sense in which other men are patriots, because of his opposition to the institution of the state. He did, however, possess a certain type of vague patriotism in his belief in Scandinavianism, but this was only a hope for the spiritual union of the Scandinavian races, a union to be accomplished by the revolution in the spiritual life of individuals, a revolution which would enable each individual, unfettered by institutions, to attain to the fulness of selfhood. But later in life he

lost even this. He wrote to George Brandes: "I began by feeling myself to be a Norwegian; then I developed into a Scandinavian; and I have ended in Teutonism." This only means in reality that he ended in cutting himself loose from humanity, from all tangible relationships with the great social fabric, so far as it is possible for a man to do this, and sought with the freedom of an eagle, soaring in its isolation, the interests of his personality. The great movements of the age, which work for the social uplift of humanity, the movement of the social consciousness which fills our time as the incoming tide fills the harbor and makes all the shores sing songs of rejoicing, were repulsive to Ibsen, were the death of what he thought was the great good, and he stood apart from them, fighting them to the end of his days.

It sounds exceedingly attractive to hear Ibsen say that the end of life is to be one's self, but the very attractiveness of the statement may hide the error it contains. We must ask the further question: What is it to

be one's self? What is the predestined path? Is it to follow whatever concerns one's self and count all else as non-existent? Or to develop the best life must we also follow what concerns our neighbor? Is the ideal egoism or altruism, or perchance does the ideal include both egoism and altruism? Is the ideal man some Robinson Crusoe, who develops all his faculties to the highest point to which his egoism will carry him, or is he some Lincoln who enriches his personality through giving it for others? Ibsen advocated the former, but he has not succeeded in making his characters either beautiful or lovable, and indeed there is an element of estrangement from his fellow men about his own life that will not lure many into his manner of living. He began to write when science was in its beginnings and its great teachings had not been thought out to the end. The cruel, merciless law of the survival of the fittest was being preached as the eternal gospel. The struggle for existence had not been matched by the more merciful law of the struggle for the existence of others. Ibsen

applied this law to the social creation and failed to see the greater truth that no man can live unto himself and attain the highest life.

This brings us to another defect, a grave intellectual defect in all Ibsen's thought, namely, the antagonism which he always finds between spirit and form. An institution, instead of being a thing through which the deepest life of man may express itself, is always with him the deadly foe of the spiritual life. State, church, and family, instead of being the three noblest channels through which humanity could realize itself, were the three shackles which held it in bondage. The imperfection of institutions loomed so large in Ibsen's eyes that he could see nothing good. He was incapable of finding diamonds in the dust heap or gold in the gutter. He could not hear a song in the mud and scum of things. He found no glory in the imperfect. He was too impatient to wait for the evolution of something better out of the present state of humanity. Indeed, he was so much of a pessimistic fatalist that he could not even hope for any-

thing better. Institutions were bad ; therefore away with them was his stern command. Here lies his fundamental weakness. His ideals are often noble but they are disembodied spirits flitting through space, to allure or to frighten, incapable of taking the form of muscle and nerve and bone, and becoming servants to the poor in spirit, the blind, the bruised, and those in prison. Priding himself upon his realism, Ibsen was in reality the chief of idealists, the idealist who saw visions and dreamed dreams but who cut from beneath himself the very means of making his dreams and visions real.

An insuperable barrier to Ibsen's widespread popularity among English-speaking people is his pessimism. The Anglo-Saxon has never rejoiced over the news of the failure of existence, and the author who makes such an announcement may be certain of slight consideration. Our great writers, who have won universal favor, have believed that " all's right with the world." In this optimism we have been nourished and we do not propose to

begin our funeral march to the grave at this late hour. Ibsen was a born doubter. Once asked what were the elements which supported his early life he replied, " Doubt and Despondency." His childhood spent without affection, his youth spent in a struggle for existence, he was destined for a life of doubt and despair, if ever a life was destined for such an end. Beginning by doubting the religion of his childhood and the social structure of which he was a part, he ended by doubting even his own ideals. In *Wild Duck* he seems to doubt his own thoughts and turn from his own visions. It is a sickening picture of the uselessness of all ideals and the hopelessness of all advancement. The principle of heredity and the force of environment are too strong for the human will. Men like Rosmer may see the truth and long for freedom, but their wills are not strong enough. In vain they aspire to anything better. The world is on the wrong track and it will continue on the wrong track. Ibsen sees something beautiful in Lövborg committing suicide, " for he had the courage

to live his life after his own fashion," but people generally have not even the courage to do this. They are prisoners to a system of things. They are Ghosts, the weird products of a dead past. Here we believe is the real barrier which debars Ibsen from the English mind. The air in which he lives suffocates us. In it we cannot live. God created the world and behold it was very good, is more inviting to our happy spirits.

III

BERNARD SHAW AND THE SUPERMAN

WHETHER to take Bernard Shaw seriously or as a huge joke (if the latter we must confess a rather tragic one), are feelings which alternate, sometimes in rapid succession, as we read his wild, anarchistic shrieks, for nothing less than this can they be termed. When we hear him lamenting the calamity of being sent to heaven because it is " the most angelically dull place in all creation," and see the elect of earth seeking hell because of its delights, we scarcely know whether to take him as a foolish jester on the most serious of themes, or as a self-appointed town-crier who goes about shrieking simply that he may be heard. Were it not for our principle that every writer must be taken seriously until proven otherwise, we should certainly place Bernard Shaw in the list of modern clowns, but as he claims to be serious we must take him at his word

and regard him as one of the extreme revolutionists of our day, not only against government but against the institution of the family.

His fundamental complaint is against the "hoofs of the swinish multitude" which has received the power of suffrage, yet which is incapable of ruling the world and will bring us to our ruin unless we can produce a better race of men. Promiscuous marriage breeds a race of men which may govern a small tribe but which is utterly incapable of dealing with the great problems of state and is hopelessly blind when it comes to dealing with the modern world of international politics. "We have yet to see the man who, having any practical experience of Proletarian Democracy, has any belief in its capacity for solving great political problems, or even for doing ordinary parochial work intelligently and economically. Only under despotisms and oligarchies has the radical faith in 'universal suffrage' as a political panacea arisen. It withers the moment it is exposed to practical trial, because democracy cannot rise above the

level of the human material of which its voters are made." Democratic republics like Canada and the United States are neither "healthy, wealthy, nor wise," and they would be worse than they are if their "ministers were not experts in the art of dodging popular ignorance." Great movements are not led; there is no one to lead them; humanity goes blundering on like an elephant breaking through the jungle. The imperative demand is for the Superman who can rise above the mediocracy of our groping humanity and lead us to something better.

There has been no social progress of the race. Mankind is incapable of making any net progress. The conceit of civilization sometimes blinds man to the illusion that he is progressing, but "compare our conduct and our codes with those mentioned in such ancient scriptures and classics as have come down to us, and you will find no jot of ground for the belief that any moral progress whatever has been made in historic times, in spite of all the romantic attempts of historians to

reconstruct the past on that assumption." Away then with "this goose-cackle about progress! Man, as he is, never will nor can add a cubit to his stature by any of its quackeries, political, scientific, educational, religious, or artistic."

Our hope then for humanity is in a process of evolution whereby man in his weakness will be replaced by the strength and wisdom of the Superman. "We must breed political capacity or be ruined by democracy." We must cease being cowards and resort to artificial selection to raise a class of men capable of governing.

There are, however, two fundamental difficulties which Mr. Shaw finds in the way of this scheme. One is the right of private property, and the other is the present conception of the institution of marriage. So long as there is property there will be social cliques. So long as natural selection is limited by artificial barriers there is no hope of breeding the Superman. Equality is essential to the production of such a race of beings. So long as there are objections to a countess marrying a

navvy or a duke a charwoman, the natural process of evolution is restricted. Property causes inequality and inequality imposes upon nature an artificial barrier. Marriage also delays the advent of the Superman. The best advantages from breeding may be obtained from persons who would not be suitable companions for life. "Thus the son of a robust, cheerful, eupeptic British squire, with the tastes and range of his class, and of a clever, imaginative, intellectual, highly civilized Jewess, might be superior to both his parents; but it is not likely that the Jewess would find the squire an interesting companion, or his habits, his friends, his place and mode of life congenial to her." Therefore to obtain the best results there must be a scheme whereby these persons can be brought together for breeding, but not for mating for life. The present institution of the family which makes this impossible must be abolished or the race can never hope to attain to anything better.

Bernard Shaw is confident that this institution, while it lingers in name, is rapidly pass-

ing. The name may linger, but the custom itself is already being altered. "For example, modern English marriage, as modified by divorce, and the Married Woman's Property Acts, differs more from early nineteenth century marriage than Byron's marriage did from Shakespeare's. At the present moment, marriage in England differs not only from marriage in France, but from marriage in Scotland. Marriage as modified by the divorce laws in South Dakota would be called mere promiscuity in Clapham. Yet the Americans, far from taking a profligate and cynical view of marriage, do homage to its ideals with a seriousness that seems old-fashioned in Clapham. Neither in England nor America would a proposal to abolish marriage be tolerated for a moment; and yet nothing is more certain than that in both countries the progressive modification of the marriage contract will be continued until it is no more onerous nor irrevocable than any ordinary commercial deed of partnership. Were even this dispensed with, people would still call themselves hus-

bands and wives, describe their companionships as marriages, and be for the most part unconscious that they were any less married than Henry the Eighth."

We must understand what Mr. Shaw means by natural selection or we miss altogether his conception of the family. He is not pleading for scientific marriage, as some of our modern writers have done. Indeed, this is the thing in which he does not believe. Why should diseased persons be forbidden to marry? If they marry they will probably have a large number of children who will die before they reach maturity. Surely this is better " than the tragedy of a union between a healthy and an unhealthy person."

Shaw believes that there are two great natural forces which operate in our civilization, one the desire of every man " to get means to keep up the position and habits of a gentleman," and the other the desire of woman for a man and children. The latter is the great force in our humanity. Man is helpless before this quest of woman. The Life Force finds its

expression through this purpose of woman and it is impossible for man to evade it. The drama of *Man and the Superman* is the working out of this principle. Tanner declared that he would not marry Ann. He saw in marriage only the surrender of freedom, honor, and self. When he found that Ann loved him he ran away; but she followed him. Others sued for her hand, but she turned them aside, and driven on by the Life Force she sought Tanner. Passionately he declared to her again and again that he would never marry her. But it was useless. He found himself in the grip of the Life Force which had laid its trap from the beginning to bring them together, and finally he submitted, declaring to Ann: "What we have both done this afternoon is to renounce happiness, renounce tranquillity, above all, renounce the romantic possibilities of an unknown future, for the cares of a household and a family."

Mr. Shaw believes that when all artificial barriers like property and the present restrictions of marriage are taken away, and the Life

Force has freedom in its operations, then selection will be natural and we will breed a better race of men.

When the question of method of accomplishing this is raised, Mr. Shaw has nothing to offer. He sees many schemes that would be better than our present plan. "Even a joint stock human stud farm (piously disguised as a reformed Foundling Hospital, or something of that sort) might well, under proper inspection and regulation, produce better results than our present reliance on promiscuous marriage." One thing is clear, that if a woman can by selecting the right husband and properly nourishing herself, "produce a citizen with efficient senses, sound organs, and a good digestion," she should be given a reward for such a service to the nation. Shaw has nothing further than this to offer. He can only say that where there is a will there is a way.

But this is a part of Shawism. To enunciate a principle which would be binding upon men, would mean the renunciation of his

philosophy, which is embodied in the saying, "The golden rule is that there is no golden rule." There must be no ideal, because every ideal restricts man in his liberty of judging upon each particular case. Generalizations, liberal or conservative, hold the mind in bondage, therefore all generalizations must be abolished. The astonishing thing is that Shaw does not see that he has made the most startling generalizations, which aim at nothing less than the overthrow of our entire social structure. The very thing for which his mind craves, the liberty to make generalizations, and the satisfaction he gives to himself in making them, he denies to others.

This writer is too inconsistent to be taken seriously and too sensational to be interesting. We have long ago lost our interest in the millennium, and it is too late to attempt to awaken our interest in a golden age of Supermen. It is not a Superman in which we are interested, but in the common, toiling, imperfect humanity that is about us. Pious, saintly, beer-drinking, profane humanity, with

bleared eyes and with bright eyes, some of it sane and the rest insane, is the humanity of which we are a part, out of which, we believe, much good has been evolved, and out of which more good will be evolved in the future. Nothing less than blind pessimism, or wilful silliness, could talk of the "goose-cackle" concerning progress. Progress may have been slow but each period has counted a perceptible advance over the last, and our faith in humanity will compel the belief that this progress will continue. We may in the end make a failure; but we will not be denied, at any rate, the privilege of trying the experiment.

Shaw leaves another stumbling-block in our way. What is this Superman to be? Are we assured that he will be any better than the man of to-day? What evidence have we that the offspring of a countess and a navvy, or a duke and a charwoman, would be a Superman? Shaw does not undertake to say what this creature would be. In his delirium he plunges into a darker night than the one in which he is already walking, and he has the

audacity to ask us to step from the light we already have and plunge into the darkness where there is not a light or a path. Our present arrangement of marriage may be attended by many imperfections, but no man has yet been wise enough to direct us to anything better, for the simple reason that we do not know for what elements to breed. Humanity is so complex, composed as it is of so many different elements, the thing which is an element of strength in one man being a weakness in another; genius is so illusive, that no man has been wise enough to undertake this task of producing the ideal man. Shaw does not undertake it. He is in the dark as much as any other person. Hence even to venture upon such a task as he proposes, the abolition of private property and marriage, without vastly more light than he has shed upon the subject, would be the height of imbecility.

If he should reply that the Life Force, whatever that may be, would regulate this and finally produce the Superman, we reply that this entire doctrine of the Life Force, driving

woman after man until she wins him, is the greatest folly of the imagination that has found its way into print in recent years. It is contrary to our natures and is contradicted by our observation. Indeed Shaw himself denies his doctrine. "Love," he says, "loses its charm when it is not free; and whether the compulsion is that of custom and law, or of infatuation, the effect is the same: it becomes valueless. The desire to give inspires no affection unless there is also the power to withhold; and the successful wooer, in both sexes alike, is the one who can stand out for honorable conditions, and failing them, go without." But there is no freedom in the way in which Tanner is compelled to marry Ann. He is pictured as the most helpless type of slave to a blind and merciless law. All that is noble in humanity declares against it. There is no such slavery of the affections of men.

Shaw has simply carried the principles of Ibsen to their logical conclusion. Ibsen taught that there were no duties to God or to our fellow men; that the only duty was to self, to

care for the development of the isolated personality. Shaw is logical when he adds to his denial of duties to God and man, the denial of all duties of whatever kind. "Woman has to repudiate duty altogether. In that repudiation lies her freedom; for it is false to say that woman is now directly the slave of man; she is the immediate slave of duty; and as man's path to freedom is strewn with the wreckage of the duties and ideals he has trampled on, so must hers be." She must repudiate her duty to husband, to society, to children, and to law, to every one and to everything. Only in this denial of all duty is there any hope for the uplift of the world.

Shaw has been conceited enough to declare humanity fools, following an illusion, trying to satisfy itself concerning reality with finely drawn ideals. The voice of humanity has been to him only the voice of insanity; the travail of the ages has been in vain; evolution has been fruitless. His plunge into the night is logical. Leave him there to wallow in his murky pessimism.

IV

MAX NORDAU AND NATURALISM

Max Nordau finds our civilization not only out of joint but actually filled with "muddle-headed," idiotic degenerates, who are either insane or are verging upon insanity, and he sets before himself the tremendous task of sounding the note of warning and suggesting means of escape before the race is lost in madness. As we read his *Degeneration* we are constantly possessed with the thought that the raving lunatic is the one who thinks all others insane while he possesses absolute truth and sanity. If egotism and impulsiveness are characteristics of degeneracy, as Nordau would have us believe, then he must be placed in this class of unfortunates.

His *Degeneration*, elephantine in style, oppressive in spirit, tedious because of its involved sentences and its multiplication of phrases, carries the theory of Lombroso, that

insanity and genius are closely related to extreme issues and absurd conclusions. He carefully describes the characteristics of degenerates and then finds such modern writers as Ibsen, Walt Whitman, Maeterlinck, Wagner, Tolstoy, and Zola types of "a degenerative psychosis of the epileptoid order." William Morris, Swinburne, Dante Gabriel Rossetti are all imbeciles, babbling and stammering out of diseased minds. Society dresses, eats, and plays like lunatics. The leaders of socialism are "weakly neurasthenic men, muddle-headed people." Great schools of literature like the symbolists, impressionists, realists are degenerates, trying to exist on the public by writing "crazy and inflated phrases." His conclusions are too sweeping to be taken seriously, his facts treated with too little discrimination to appeal to our judgment, and his spirit so cocksure that it awakens distrust.

Nordau has a preconceived notion of humanity and he proposes to prove his theory, though he must twist the universe out of joint to accomplish his purpose. Every literary

character is of value to him just so far as he is able to use it to contribute to the purpose of his book. It is this which deprives Nordau's criticism of great value. He places himself in an attitude where he is unable to understand the thought and style of any writer. His prejudice warps his judgment. His determination to prove that all men are crazy makes him sometimes ridiculous.

He sees in Maeterlinck only a "servile imitator of crazy Walt Whitman," a "pitiable mental cripple," "a mentally debilitated plagiarist," whose fame was an accident. Maeterlinck unquestionably has great defects. He is a mystic without either the joy or the faith of the Protestant or Catholic mystics. "A bend in the road hides from view" those great realities which rejoiced the souls of the earlier mystics. The things about which Tauler and Ruysroek, Teresa and Mme. Guyon, spoke with unquestioned confidence, are to Maeterlinck the unknowables in an unknowable realm. Religion was the atmosphere in which the mystics lived; to him religion is a "departing

faith," affording no shelter, and he abandons it with a stoical resignation which could not have been surpassed by the pagan gladiator succumbing to his victor. Through his works run a sad music, a melancholy cry, depressing as the moaning of the winds through the pine-trees to the ears of the disappointed lover. It is the melancholy of limitation, the lack of spiritual vision. For the question, Whence? he has no answer. Whither? The question is lost in a patient silence. The present alone concerns him, that present a painfully limited one. In it there are no singing birds, no sweet-smelling flowers, no voices speaking through the night. The deep, unfathomable soul of man is his one theme, and the most important things about that are the awful, unknown silences.

The most pathetic fact concerning Maeterlinck is that the only religion he knows is the mediæval Christianity which he learned at the Jesuit College, and which was interpreted to him by the church of his boyhood. Finding that religion crumbling under the touch of the

modern critical spirit, he proclaims from the housetops that all religion has perished. One has only to turn to any one of his philosophical writings to discover that religion to his mind is identical with mediævalism. In one of his essays, "*Of Our Anxious Morality*," he wrote: "We are no longer chaste since we have recognized that the work of the flesh, crushed for twenty centuries, is natural and lawful. We no longer go out in search of resignation, of mortification, of sacrifice; we are no longer lowly in heart or poor in spirit." This is the voice of one who has escaped from monasticism. His most Christian criticism of sacrifice in *Wisdom and Destiny* is not of that noble kind of sacrifice where man gives unsparingly of his love, joy, hope, and courage, but of that other type of "grand and gloomy meditation wherein sorrow, love, and despair blend with death and destiny and the apathetic forces of nature." The mere statement of these principles shows that Maeterlinck has in mind only the religion of the monastery.

It is the religion of the monk and the priest

that is dead. Maeterlinck says of this priest: "He is getting too old. It looks as though he himself has no longer seen for some time. He will not admit it, for fear another should come to take his place among us; but I suspect he hardly sees at all any more. We must have another guide." But, again, this priest of the drama, *The Blind*, is of the mediæval religion. It is the priest religion. Maeterlinck, having never discovered the grand and free spirit of modern liberal Protestantism, is led into the bewildering forest on the lonely island of the blind, on which forever breaks the moaning waves from the silent sea. A religion without a priest, a Christian ethics without a monastery, a gospel without a crucifix, are conceptions which have never stirred his imagination. He is like a sailor whose ship has broken loose from the anchor, and who never inquires if there is another anchor that can be cast over to hold the ship in the storm, but who permits his vessel to drift before merciless waves into an unknown sea.

Finding that religion no longer has answers

to the great questions of mankind, Maeterlinck starts in quest of light. The priest has failed. The dumb animal instincts cannot lead us. The flashes of the poet's genius bring some light, but they cannot be relied upon to guide us from the forest. Upon reason we cannot depend. "The most living reason befinds itself not in reason." It springs from the silent, unknown depths of the soul.

Depending upon these silent voices for guidance, Maeterlinck starts on his search for truth, and the rapidity of his ever-shifting position is no less interesting than his mystical theory of the origin of wisdom. All his earlier dramas are wrapped in a fatalistic gloom. Destiny seems "some monstrous, external, irresistible force, which compels and enslaves human beings from the outside." In the second period of his development he passed from the conception of destiny as something external, to the conception of it as personal. "Destiny is character." Human personality alone has power over outward forces and determines destiny. What is character?

It is "the total weight and range of all the forces within us. Some of these are the products of heredity, others of environment, and, above all else, of the subconscious self, moving us to unconscious action." In his last volume of essays he makes still another change, becoming an advocate of Comte's Positive Philosophy, a believer in the religion of humanity. Where he will stop in the evolution of his thought no man would dare predict. Having denied the value of history as a guide, and finding reason too hedged about to solve our questions, he plunges into the unknown future by the light of the subconscious self.

Maeterlinck's interpretation of life is too thin and airy to find wide acceptance in this beef-eating world. He declares that "misery is the disease of mankind," and he goes in search of the source of happiness, finding it in consciousness, "our refuge from the caprice of fate, our centre of happiness and strength," consciousness including the vast, mysterious self, as well as our conscious qualities and defects. Unknowingly, Maeterlinck has fallen

into the very pit he has tried to escape,—that of mediævalism. The happiness the old monks soughts in vigils and in prayer, the happiness of resignation, quietude, the negation of unrest, is the very happiness which Maeterlinck seeks in the secret cell of his soul. It is too otherworldly, too much divorced from the things in which we are compelled to dwell, to appeal to toiling mankind.

What is the source of morality? Not religion, as it can no longer explain anything. Not common sense, as that is only another term for gross egotism. Even good sense, while a little less material, a little less animal, cannot be the source of our ethical system. This source can be none other than the mystic reason, that unknown depth of the soul from which our true ideals spring.

Is man immortal? Religion is silent, and reason declares that the hope of the survival of conscious personality is an illusion. "There can be no survival of our present consciousness. We cannot tell what our life was before birth, though we cannot doubt it ex-

isted. Neither need we doubt its immortality. But the form of the consciousness is beyond our knowledge or imagination." Here he passes into Oriental mysticism and bids us wait patiently and watch the mystic consciousness for glimmers of light.

There is nothing in this philosophy to warm the heart or to satisfy the reason. A man to whom the great voice of history has no value, and to whom reason is only a ripple upon the deep, unfathomable sea of conciousness, cannot be depended upon as a teacher. Some one has said that all his teaching might be summarized in Emerson's words: "We live in the lap of an immense intelligence, which makes us organs of its activity and receivers of its truth." But here is just where Maeterlinck differs from Emerson. To the Belgian, we rest in the lap of an immense silence rather than an immense intelligence. Emerson was an idealist; Maeterlinck tries to be, but his idealism is chilled by his agnosticism. His silence becomes oppressive, like the silence in the house of the dead.

These fundamental defects in the thought of Maeterlinck ought not, however, blind us to his strength and virtue. His great genius carries us through his books, in spite of his fundamental defects. His sublime indifference to fame and wealth, and his persistent insistence that the true life is found only in the inner life, is wholesome teaching for our automobile age. His ethical insight sometimes lends eloquence to his lips, and he carries us to the Mount of Vision. None of his contemporaries have exceeded him in wealth of language or beauty of expression. His style is rich enough to atone for his philosophical defects, and any man who indulges in such wholesale condemnation, oblivious of Maeterlinck's power, as Nordau has done, may be stamped at once as a critic so swayed by prejudice that he is unable to form an impartial or just estimate of any writer.

There are times when Nordau does not even impress us as being sincere. He regards the symbolists of France as a school which exists for the "aim of making a noise in the world,

and by attracting the attention of men through its extravagances, of attaining celebrity and profit, and the gratification of all the desires and conceits agitating the envious souls of these filibusters of fame." They are only "esthetic loafers" who want to work as little as possible and fare as well as possible. George Brandes is only a "sponger on the name and fame of others," who plays and dances before every poet and author and then, "after the hubbub, passes his hat round among the deafened public." We must either confess that the man who makes such assertions is either trying to do the very thing of which he accuses these writers, to stir up such a hubbub that everybody will talk of his book and buy it; that he is a fool, or is morally and intellectually dishonest. In either case, he fails to win our confidence. Like an auctioneer he is shrieking at the top of his voice to attract attention and is shrieking in language that leads us to distrust the commodity he has to offer.

Nordau's conception of life is so limited that he is incapable of dealing with men who

do not think as he does. He is incapable of understanding the great truth there is in mysticism, hence Rossetti to him must "be counted among Sollier's imbeciles," and Swinburne is a "higher degenerate." Having no conception of the invaluable contribution which Ruskin made to English life, to Nordau this great critic "is one of the most turbid and fallacious minds" who combines the most widely eccentric thoughts with the "acerbity of a bigot." Nordau sees life from only one standpoint, judges everything by one standard, and calls every man illogical or crazy who does not see things as he does. He is the slave of naturalism, of that type of naturalism which is materialistic. In *Paradoxes*, a volume of essays where he has done some of his best work, he finds the origin of knowledge, art, and morality in the principles of naturalistic evolution. His *Degeneration* is based upon a materialistic conception of physiological psychology which would find few adherents at the present time. There is no place in his scheme of things for the

sciences which exist outside of the physical laboratory. Theology may tell of "harp-concerts in paradise," and talk of "the transformation of stupid youths and hysterical geese into white-clad angels with rainbow-colored wings," but it is only "the cradle croon of the old wife's tale." Metaphysics may devise some fable and propound it with overwhelming earnestness but it will never occur to serious minds to turn to metaphysics for truth. The vicious attack he makes upon French symbolists is vitiated by his inability to appreciate the type of mind which protests against the science which constitutes itself a self-appointed pope to rule over men and place upon the *Index Expurgatorius* all things with which it is not pleased. Mankind is learning that there is a realm where the microscope and the dissecting-knife are useless, a spiritual realm where the real man dwells, from whence comes his light, his comfort, his hope, and his protest is becoming ever louder against any science which shuts him up to nerve-knots and brain matter. Nordau's inability to under-

stand this protest of humanity makes him rage against the symbolists as though he would burn them alive for their audacity, but the very spirit against which he protests is the measure of his weakness.

When reading Nordau's *Natural History of Love*, one feels as though he were walking through physical laboratories with carcasses lying all about, already cut and lifeless, with nothing even to suggest that they were ever human. Here Nordau's naturalism is bold and repulsive, squeezing the life out of humanity, leaving the poet without a song or the lover without a romance. The root of the whole matter is physical, sex-centres in brain and spinal chord, out of which grow impulses to love. "All that is now necessary for this impulse and this craving to find an object and become transformed into actual love, is for this individual in this frame of mind, to meet another of the opposite sex in the same condition." Nordau makes us feel as though we were brutes, or at least savages, only needing to listen to the demands of the physical life,

when all the demands of love would be satisfied.

Civilization, rather than a help to pure, true love, is a real hindrance, he declares. Our minds are poisoned by fiction and the drama. Our young girls are ruined by novel reading and the theatres. "She substitutes her fancies for the real needs of her organism, and heedlessly commits those fatal errors in her choice which wreck her life forever afterwards." Ninety cases of marriage out of a hundred in our cities are not produced by true love evolved out of the physical organism, but out of the fancies, imaginations, suggested by fiction. Our wives do not marry us because their natures draw us to them, but because their minds have been poisoned and they are trying to reenact the rôle of some drama they have heard or read. They are insane, demented by love-literature. Nature has no voice; or a voice that is not heard.

This is naturalism gone mad, which exalts the beast above the man, the physical instincts above all we have considered best in our civ-

ilization. It is the absurd position in which all must find themselves who seek the best solution of the family life under the microscope, rather than in the spiritual atmosphere of the consecrated home, where intelligence, experience, and imagination unite to lead and check the physical life.

Nordau finds two causes for the existence of the family, one physical and the other social. Man is drawn to woman from physiological reasons. He loves her when he desires her; he is indifferent to her when the desire is satisfied. Hence from purely physiological causes he would never have invented this institution of the family, the permanent alliance with woman. This permanent alliance arose out of a social necessity, the advantages of a well-ordered household, consideration of duties towards children and the state. The institution as a permanent social factor does not exist primarily for the man. It would suit his nature better not to have it, for he is not so far removed from polygamy in the evolutionary process as is woman. The institution

exists primarily for the protection of the woman and her children. The abandonment of the institution and the return to primitive promiscuity might be well enough for rich women, but the vast majority of wives would suffer in the event of such a change. We must maintain the institution of the family for the protection of the weaker part of the human race.

There are, however, many things which must modify and give flexibility to the institution. "A serious and healthy reformer will contend for the principle that marriage should acquire a moral and emotional import, and not remain a lying form. He will condemn the marriage for interest, for dowry, or business marriage; he will brand as a crime the action of married couples who feel for some other human being a strong, true love, tested by time and struggle, and yet remain together in a cowardly pseudo-union, deceiving and contaminating each other, instead of honorably separating and contracting genuine connections elsewhere; he will demand that marriage

be based on reciprocal inclination, maintained by confidence, gratitude, and respect, but he will guard himself from saying anything against marriage itself, this bulwark of relations between the sexes, afforded by definite, permanent duty."

Nordau has made a real contribution to the cause of the family in his *Morganatic*, where he protests against the injustice of the morganatic marriage of European royalty. He pictures the misery and suffering caused by such an unnatural relation between man and woman. A prince, through his sin, is compelled to marry a young and beautiful Venetian singer. Enough is done by the prince's family to hush the disgrace. The child is given the title of Baron, but is denied those things which are more important than titles, namely, a father's love and care, social recognition and advancement. As soon as he is old enough to understand, he is enraged by these unnatural relations. He says: "I am a son of a prince; but if I give myself out for what I am, I am scorned or persecuted, or both. Why?

It is true! By all divine and human laws, I am Prince Albrecht's son, and my nearest relatives, my uncles and cousins, are the greatest emperors and kings of the earth. And I am asked not to regard my father's brothers as uncles, or the children of my father's brothers and sisters as cousins. It is an atrocious outrage. If it was a crime, my father ought to have been punished for it, not me. I am not guilty." But as a result of the artificial laws and customs of European society he is the one who had to bear the punishment. He is denied by his father's family, cheated of his childhood and youth, sacrificed by a loveless father, left without means, position, profession, or an outlook in life. He sues for a title which is his by right, for the blood of a prince is in his veins, but he fails to secure it. Wasting his fortune in a vain effort to obtain recognition, he at last becomes a wanderer over the earth, ending by taking the vows of a monk in a monastery.

The argument of the story is made more forcible by the introduction of another prince,

the father of a beautiful girl whom he refused to recognize. The girl grows to womanhood, having a voice which commands the attention of the musical world. When she reaches a position of influence, she openly calls the prince, papa, and compels him to marry her mother. The prince at first rebels, but at last recognizes the justice of the claim. He marries the woman who was by nature his wife, and the marriage results happily for all concerned.

The book is a wholesome protest against a society bound by customs which are purely artificial; often as unholy as they are unnatural, denying the justice of nature's ways. Siegfried complains: "I am a living man of flesh and blood, and you wish to slay me by an icy theory." It is for the "living man" as opposed to the "icy theory" that Nordau pleads; for the recognition of truth rather than tradition, nature rather than customs.

But the real key to the understanding of Nordau's conception of marriage is in this sentence: "He will brand as a crime the action

of married couples who feel for some other human being a strong, true love, tested by time and struggle, and yet remain together in cowardly pseudo-union, deceiving and contaminating each other, instead of honorably separating and contracting genuine connections elsewhere." His entire conception is reduced to this: the family is based upon the physical instincts of sexual passion; this passion is love; whenever it becomes stronger for one creature than another, the latter should be deserted for the former.

This is the underlying thought of the play, the *Right to Love*. The absolute right to love, love being only passion divorced from reason, to love irrespective of duties, is the plea of Bertha, the chief character of the play. Married to a man for whom she bears children, who gives her a good home and every comfort, she finds the anniversary of her wedding-day becoming "an old story," tedious and without any pleasant memory, the chief reason being that she has fallen in love with another man. She becomes an advocate of a philosophy whose

main principle is "the right to love." Every human being has "the right of satisfying the heart," hence "when people love each other they have the right to belong to one another." The solemn covenant of marriage into which a young but ignorant girl enters, amid the enchanting scenes of the marriage festival "cannot be binding for the whole life." The human being ought and must have the liberty to obey the voice of the heart. The Ten Commandments are not "up-to-date;" the duties of home and children are nothing before the blind passion of love, the one powerful law of nature which must be obeyed; society is "the thousand-eyed, thousand-tongued, thousand-fisted monster" which must be defied and fought. All must give way to "pleasurable emotion," which is the end of life.

A bolder statement of the philosophy of selfishness could not be given by Neitzsche himself. Bertha and her lover both teach that selfishness is not wrong. She passionately declares: "What do I care about the world! I don't have to provide for the world, but for

myself." There are no such things as duties to society. The individual alone is to be considered, and if the individual defies the established law and customs of society, it is no crime but a human right. "No human being is the property of another," and no one is to be considered except the individual, in his search for happiness. Thus in this drama Nordau has done the very thing for which he so strongly condemned Ibsen, only he has done it in another way. Ibsen declares against the institution itself when it stands in the way of the individual. Nordau pretends to stand for the permanence of the institution as a social necessity, but he actually contends for a principle which is just as destructive of the family life as the principle for which Ibsen contended.

His fundamental defect is in that delusion which has taken possession of so many present-day makers of fiction. Priding themselves upon their naturalism, which they think can alone give the truth, they are "really wallowing in what is left of human nature after the sense of right and wrong have been

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eliminated." The host of writers who, like Nordau, plead for "the right to love," are pleading not for the natural but for the bestial. Self-control, the idealizing powers of the mind, sweet reasonableness, and reverence, are hidden under the rush of passion. We are put into the sink of the smelling laboratory and asked to believe that this is truth. The type of naturalism which includes all of man, and which brings the lower elements of his nature into subjection to his higher, is absent from this literature, singing songs of liberty for the brute.

V

TOLSTOY'S CONCEPTION OF MARRIAGE

To many serious but sentimentally pietistic people we are living in the most insincere and irreligious age in the history of the world. They point us, on the one hand, to the common multitude, brutalized by a coarse self-indulgence, repulsive as they come from their nightly revels, covered with the fumes of bad whiskey and worse tobacco, their faces all reddened by their dissipations, and on the other to the frivolous, godless rich. Let us not deny that both these classes number like the sands of the sea. They have been found, however, in every age, have been the brains of no age, and have existed both to disgust by their conduct, and to pay by their money the accounts of those who do think and who have constituted the real life of every period.

Considering this latter class, our age will be known in history as an age of sincerity. In

literature the dawn came with Ruskin, Carlyle, Emerson, and the great poets of the nineteenth century. In theology the dawn came with the critical study of the old theological systems and of the Scriptures. Ibsen, Maeterlinck, H. G. Wells, and a host of others who have had the verbal missiles of orthodoxy hurled at them, can only be understood when we see them as intensely sincere men, who are conscious of living in a social world where there are many shams, and who, depressed by these shams, have gone in eager search for reality. The critical spirit of the age is the breath of sincerity. The unsparing criticism of religion, society, the family, and the moral order, have been born of an unquenchable thirst to know the truth, to escape the bondage of custom, the spiritual death of formal religion, and the misery-breeding defects of family life.

A perfect embodiment of this spirit of sincerity is found in Tolstoy. He has been called the greatest Christian of the age. This may be doubted. Whether he is a Christian, meaning by Christian one who correctly interprets

the moral laws of Jesus and lives according to them, may be seriously questioned. Certainly his interpretation of the gospels cannot endure by any known standard of criticism, while the emphasis he puts on one element of Christ's teaching to the exclusion of all others, equally important, leaves him open to the serious charge of being at least imperfectly Christian in his ideals. He has also been caught by the delusion of the simple life, from the destructive influence of which he has been saved by a wife who gives her life to the mending of his stockings and the paying of his bills. The real Tolstoy has often been hidden under these oddities, which will be forgotten after the passing of the great prophet. He will be remembered as the supreme embodiment of the spirit of protest against solemn shams in state, in religion, in society, and the embodiment of the sincere mind seeking for reality in the face of organized "orthodoxy."

While Tolstoy's protests against the shams of state and society have been vital and far-reaching in their influence, the work of his

which will endure is his protest against the great heresy of the orthodox churches of Christendom, the heresy which teaches the impracticability, as well as the impossibility, of living according to the moral teachings of Jesus. Greeks, Romans, and Protestants have exalted things which were veiled in mystery, have imprisoned and burned men for denying things about which no man can be certain, while the teaching of Jesus, which all can understand, His simplest laws of conduct, have been declared impracticable. So-called believers "go through the most elaborate ceremonies for the consummation of the sacraments, the building of churches, the sending out of missionaries, the establishment of the priesthood, for parochial administration, for the performance of rituals; but they forget one little detail—to do what He said." In this sarcastic touch Tolstoy puts his finger upon what he regards as the great defect of Christendom, the defect which makes Christendom unchristian, the denial of the very thing Jesus proposed to accomplish, to have men live as He lived.

The churches of Christendom have taught that the chief work of Christ was to atone by His death for the sin of Adam, "but every one who has read the gospels knows that Christ taught nothing of the sort, or at least spoke very vaguely on these topics." The chief aim of Christ's words was to regulate men's lives; how they ought to live in their relations to one another. The cloudy and vague philosophy, the religion of creed and form and priesthood, the ecclesiastical institution which gives its approval to murderous war, and regards oppression and poverty as inevitable, are parts of a religion as foreign to the teachings of Jesus as the teachings of Gautama are to those of the Nazarene. If man could absolutely detach himself from all of this religion of the church, the religion of traditional theology, and then, without prejudice of education, give his opinion of it, "it would seem absolute insanity," without foundation in the gospels. The declaration that the most important part of Christianity is that portion of it which cannot be understood, and

is therefore useless, while the part that can be understood is impracticable, and therefore need not seriously be considered, is the most insane contradiction that mankind has ever been asked to believe. We can only believe that such a perversion of truth was born of "those whose deeds were evil," and hence those who "have lost confidence in the truth."

However much Tolstoy's interpretation of the gospels may be astray, we have the feeling, wherever he carries us, that he is at least within the field of reality, that he is a prophet crying in the wilderness, commanding men to change their manner of living. He has a sublime confidence in his message, like unto the confidence of Him who spoke on the shore of Galilee. That it is a practical message is his profound conviction. That daily living according to this message is the only source of happiness, he believes he has proven by experience. That "there is no salvation without the fulfilment of Christ's teaching" is his constant declaration. It is a severe message for those who make religion only a magic charm

that in some mysterious way is to save them after they have spent their lives robbing their neighbors, crushing out their competitors, living lives of successive polygamy or continuous fornication, plundering the public treasury or crushing the life out of the poor. But it is at least real. Tolstoy has been sincere, and has reminded Christendom that in the future the world is to have little interest in those things about which no man can be certain, and that if the church continues to proclaim Christ's teachings impractical the church must surrender its right to lead mankind.

With the same spirit of sincerity, Tolstoy set himself to study the family. Discovering that it is hedged about by unholy influences meaningless customs, and immoral practices, he attacks the family life of his country with, merciless vigor. At the same time with equal power, he pictures what, in his conception, the relation between the sexes should be.

The ideal state, as Tolstoy believes, is the single life. He bases his view upon Matt. 5: 28 and 19: 10, 11, 12. Taking these words

as the foundation of his thought he preaches that complete abstinence is the ideal, though it result in the extinction of the human race. The words of the Gospel: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," apply not only to the wives of other men, but mainly to a man's own wife. Wedding tours and excursions of young married people are only licenses authorized by their elders to unlimited pleasures. Jesus had in mind total abstinence, and He illustrated the ideal life by living Himself in the unmarried state.

This would result in the final extinction of the human race. But why should the race continue to exist? If life has no aim, if there is no purpose for it, if it exists simply for the sake of existing, then there is no reason why it should continue. If there is no purpose for its existence, then Schopenhauer and the Buddhists were right. On the other hand, if there is an object for human existence, then as soon as that end has been attained there is likewise no further reason for humanity to continue.

Supposing the purpose for the race to be the attainment of goodness and love, as the ancient prophets proclaimed it to be, that men should be so united that all swords should be turned into ploughshares, then what is the thing which keeps the race from the accomplishment of this ideal? It is passion. If, therefore, we can extirpate stubborn and wicked passion, the prophecy will be fulfilled, the aim and mission of humanity will be accomplished, and there will be no reason for the further existence of the race. The purpose of our existence is not to multiply like rabbits, but to attain to goodness and love; when we accomplish this work then the race should become extinct.

Tolstoy thinks this theory should not startle men, as it has been proclaimed both by the church and by science. All theology has been based on the theory that the world will sooner or later come to an end, and modern science teaches the same thing. The only difference is that theology and modern science postpone that event for a longer time. But why

postpone it? If our generation does not attain the purpose of its existence, the problem will simply be handed on to the next generation, and so on, *ad infinitum.* It would be better for us to accomplish our work and cease from pain and sorrow.

Nothing that Tolstoy has written has been criticised more than this theory. And it has been criticised largely on the ground that Tolstoy did not practice it himself, but married and had a happy home, becoming the father of thirteen children. This, however, is an unfair criticism, as Tolstoy did not arrive at his present philosophical and religious attitude until long after his marriage. There is no reason to doubt that had he arrived at this conception earlier in life he would have abstained from the marriage state.

He insists upon certain ideals for the married life, which for purity and loftiness cannot be excelled. First he insists that there must be "purity before marriage," a state which he did not realize for himself, because adultery in the single state, rather than being condemned by

his social class, was encouraged as a thing both natural and necessary for good health. As a result he believes that out of a thousand of his countrymen who marry, there is scarcely one "who has not been married before innumerable times." People may feign to believe that this is not true, but everybody knows that it is the actual state of things, everybody except the poor girl to whom a man gives himself for the first time. In all sincerity she thinks he is pure, but men know that few have retained their purity.

The essence of this sin is not what it imports physically, but "what is wrong is the exemption of one's self from all moral relations when terms of intimacy exist." Men do not ask for the affection of the lewd woman, nor will they give to her their affection. They will not be fettered by the giving and receiving of affection. They seek their own gratification, and in withdrawing this most moral of all acts from without the circle of moral significance for their own selfish ends, they commit a crime which can only be

measured by the depths to which they have degraded pure womanhood, and by the cruelty of their own selfish desires. Man who asks purity of woman should have the same thing to offer that he asks of her.

Next to the sin of adultery committed by men, lies the black sin of women who appeal to the sensual passions of men. Many women are well aware "that what is commonly called sublime and poetical love depends not upon moral qualities, but on frequent meetings, and on the style in which the hair is done up and on the color and cut of the dress." The experienced coquette, eagerly bent upon captivating a man, would rather be convicted of deceit, and even of immoral conduct, than appear before him in a badly made or ugly dress. Loose women appear in dress like that of many women in pure society; they appear in such dress to appeal the more strongly to the passions of men. The conclusion must be that the so-called respectable women have the same aim, for people who differ in their aims will surely reflect their aims in their outward con-

duct. "Look now upon the unfortunate and despised sisterhood of fallen women and compare them with the ladies of the highest society. What do you observe? The same toilets, the same costumes, the same perfumes, the same exposure of the arms and shoulders, the same projections behind, the same passion for jewelry, for costly, glittering ornaments, the same amusements, dances, music, and song. And as the former class of women employ all these things for the purposes of seduction, so also do the latter. There is absolutely no difference between them."

Kreutzer Sonata, a novel published in 1889, disseminated in hundreds of thousands of copies and read by millions, a novel which is so vulgar that it was denied admission to the United States mail, yet which is nevertheless true to certain aspects of life, is a terrible indictment against marriages which were born from this appeal to passion rather than from higher and more spiritual motives. Posnyscheff, who had led a dissolute life, and hence was an easy victim to any excitement, met a

young woman who was dressed in such a manner as to stir his animal life, which he mistook for the dawn of love. "Ecstasies, tenderness, and poetry were all there, in appearance at least, but in reality my love was the result of the contrivances of the mamma and the dressmaker on the one hand, and good dinners and inactivity on the other. If, on the other hand, there had been no boating excursions, no dressmakers to arrange wasp-like waists, and so on; had my wife been dressed in a plain gown and stayed at home; and if, on the other hand, I had been leading a normal life, I should not have fallen in love, and all that took place subsequently and in consequence of that, would never have occurred."

It was a marriage born of lust. There was no spiritual communion between them. Conversation was carried on with difficulty, as they possessed so little in common. When lust was once satisfied love was dormant, until passion again brought it into being. The marriage being the fruit of lust, their children

were never welcome and never received the care of the parents. A musician came into their home and Posnyscheff's suspicions being aroused his jealousy began to grow, until one night finding the musician in his wife's company, in a rage of jealousy he killed her. Imprisoned, he had time to repent of his crime. Had he realized the meaning of Christ's words: "Whosoever looketh on a woman to lust after her," he would have been saved from his unhappy life and his crime. The story was not intended to prove that marriage is a failure, but that marriage entered into for any except the highest and purest motives is the source of misery and sin, and that those who enter marriages from low motives are no better after their marriage than they were before.

This book is repulsive beyond expression but it is a powerful protest against a system of match-making which Tolstoy regards as worse than the match-makings of the heathen. In old times the parents arranged the match when the girl was of age. This is still true

with the Chinese, the Indians, Mohammedans, and the lower orders of Russians. The system has this advantage, "that the rights and chances are equal on both sides." "Our system is a thousand times more degrading" because it makes woman "either a slave in the market or a mere decoy." Having unfair advantages with man, she must resort to methods which will counterbalance his rights. If he will use her for his instrument of pleasure, she must study to enslave him. This is what she does. "Woman acts upon the senses of man, and through his senses so completely enslaves him that his right of choice dwindles away to a mere formality." Having once mastered the means of conquest she abuses them and thereby acquires a terrible power over men. Only as this pernicious system is overcome and marriage is lifted into a higher realm, a spiritual atmosphere, can we hope for happy homes.

Not only should the marriage state be entered from the highest spiritual motives, but it should be maintained with one woman who

should give to the world well-born and well-trained children. Tolstoy again and again condemns the ease with which the physician enables the woman to turn from the realization of the highest end of her existence, and Posnyscheff declares that the moment the doctor said that his wife must bear no more children, and forbidding her to nurse her child handed it over to the care of another, the chasm between himself and his wife was widened, and all hope of future reconciliation was taken away. None of Tolstoy's children were ever unwelcome to himself or to his wife, nor were given to the care of a nurse. Nordau nowhere shows his inability to understand Tolstoy more than where he says that for him "marriage is quite as impure as the loosest tie." Tolstoy teaches just the opposite. He constantly protests against the looseness of sexual relations, and declares that only as man and woman live in fidelity to one another, and as both share in the fulfilment of the mission nature has set for them, can there be any hope of a wholesome family life.

VI

THE FAMILY IN MODERN FICTION

The question of the real value of the problem novel and play will evoke a variety of opinions. Especially is this true of the drama. It is our opinion that the drama, which deals with social problems, tends to produce excitement and prejudice of a not very healthy kind rather than cool and serious thought. A large audience may pass from the theatre with their spiritual temperature far below zero, after listening to Hauptmann's *Weavers*, or *The Sunken Bell*, as a result of having received the impression that people are almost powerless in their fight against the forces of heredity and environment. Yet this is only an impression. The play has not solved the problem which is still in the boiling crucible of conscience. Men who seriously study the question of heredity to-day are not nearly so certain about it as were the men of

a generation ago, yet the play, by means of an impression, has sent the audience away feeling that they were in bondage to this ghost, who has crept down from their ancestors to haunt them. Maeterlinck in one weak play, *The Blind*, would brush away all the results of the study of comparative religions, and Ibsen, by introducing us to a few neurasthenic and hysterical women, mated with weak and abnormal men, would bankrupt the institution of the family. At best the problem play can only awaken prejudice, divorced from intelligence, and as such can contribute nothing towards the solution of great social questions. It is a hindrance rather than an aid to this end.

The novel may contribute more towards the solution of social questions for the simple reason that it has more space in which to reveal facts and mass arguments. When it does this, however, it is no longer literature with an argument, but an argument much weakened by the fact that it is cumbered by fiction. It cannot be denied that there are

times when an impression is more valuable than an argument. An *Uncle Tom's Cabin* will accomplish what no abstract treatise on liberty could do. But the major part of our social questions, like those of heredity and the family, cannot be solved by the stirring of the emotions of a nation. Calm investigation and patient experience alone can solve these questions.

Yet limited as the novel is for the gigantic task of treating social questions, it is more and more being used for this purpose. Almost every phase of the family question can be found in the modern novel, and from no source is the attack upon the traditional conceptions of the family more severe than from those "Hilltop" novels which deal with family life. We turn our attention, therefore, in this chapter to a few of those novels which deal with various phases of this question.

The conception of marriage as a sacrament is argued by Paul Bourget, a Roman Catholic, who takes the side of the church against the state in the conflict which for several years

has been in progress in France. He sees this conflict as a part of a great modern movement, led by ill-balanced minds, who "would destroy all existing order, whilst dreaming of an impossible millennium," and who are sure to lead us into an intolerant anarchism. The law of France permitting divorce and remarriage, a law contrary to the traditions of the nation, is to Bourget an indication of this anarchistic movement which is destined to bring untold suffering and degradation. His novel, *A Divorce*, is one of the strongest works of fiction dealing with this subject that has been written, the purpose of it being to show that the civil law granting divorce is "destructive of family life, subversive of religion, the source of anarchy and revolution."

The story centres about a woman who was separated from her first husband, and who contrary to the laws of her church remarried. Her second husband was not a believer in the dogmas of the church and she followed him in his belief. After a few years, however, finding

her faith returning, she sought reconciliation with her church, but only to find that this was impossible. The priest to whom she went for confession stated clearly the Roman Catholic position, which is, the recognition of separation between husband and wife when the marriage relation is not bearable, but by no means the annulment of the marriage tie. This being true, her second marriage could count for nothing in the eyes of the church.

The priest urged that this seemingly arbitrary law of the church is based on the needs of society and on the laws of nature. Both justice and charity demand that the individual be sacrificed for the general good of society. Divorce separates families, destroying unity of spirit and common tradition, without which there can be no social permanence but only anarchy and perpetual unrest. Society develops towards monogamy, but "divorce is successive polygamy." Thus those who seek divorce, sacrifice society to their own happiness, setting up an irregular home, destructive of order.

Not only is the law of the church, according to the priest, based on the needs of society, it is also based on the laws of nature. The civil law granting divorce ignores the law of heredity and the power of tradition which binds families together by ties that cannot be broken. Children by a first husband cannot love a second husband to whom the mother has been married, consequently bitter antagonisms arise. The whole arrangement, being irregular, results in fierce jealousy and hideous strifes.

The novel is a skilful working out of these principles. The loose family relations caused by the granting of divorce by the civil law bore the natural fruits of the doctrine of free love. This woman's son by her first husband became an advocate of this conception of marriage. To him "marriage is a contract between a man's conscience and a woman's conscience." Civil and religious law could add nothing to it. "The only true marriage, the only one which is absolutely unstained by hypocritical convention, is free union." Con-

trary to the desire of his parents, and in defiance of the traditions of both church and state, he ran away, taking the woman he loved as his wife. It is a picture, so Bourget thinks, of what must logically follow as soon as we admit the principle of divorce.

The inevitable sufferings which come to the parties of the second marriage are vividly portrayed. The son by the first husband, in accordance with the inevitable law of his being, came to hate his stepfather. The wife came gradually to feel the unnatural position she occupied and in quest of happiness left her second husband. But happiness could not be found. She was a prisoner to divorce, and she cursed the "impious law, to whose seductions her feminine weakness had succumbed." The law of divorce had promised her freedom and happiness, but all "she found, like so many of her sisters, was captivity and wretchedness."

The weakness of this novel is the weakness of this entire attitude towards marriage and divorce. Bourget unconsciously makes the

free love of the rebellious son too attractive. He leaves us with the impression that the son's happy life is much to be preferred to the life of the poor woman fighting for her happiness against the arbitrary law of the church. While the priest declares that the law rests upon nature all that is really human in us speaks against it. We feel that we would rather be the son with his free love, his pure and happy home, than the woman enslaved by a soulless institution. She fought continually against her nature to meet the demands of an abstract law, not made to meet her individual case but to meet cases in general, and she sacrificed herself to an institution which could not understand her, which makes no allowance for individual peculiarities, and hence whose action of necessity must be as soulless as the rock-crusher grinding stones into pebbles for the streets. The argument of the novel breaks down utterly when tested in the light of human instincts and passions.

The moral result of refusing to remarry divorced people is very serious. It is almost

inevitable that if this refusal is carried too far it will result in increased indifference to marriage conventionalities. Natural law is stronger than legislation, whether of state or of church, and if either church or state refuses to meet the reasonable demands of human nature the result must in the end be the indifference of men and women to civil and religious forms. When men are stirred by the overpowering passion of love, they will not permit the law of man to stand in the way of the consummation of their happiness.

Not only must this refusal in many cases result in a disregard for the conventional forms of marriage, but where the law is strictly enforced it will result in immorality. We often declare that divorce is immoral and we are shocked when we learn of the increase of divorce throughout Europe and America. A loose, thoughtless divorce, where men and women change their partners as at a dance, is always immoral, but it does not necessarily follow that divorce in itself is immoral. On the other hand, the refusal to remarry divorced

people has in nearly all the countries of Europe resulted in loose marriage relations. If churches or states refuse to give their approval to the God-implanted passion of sex, human beings will follow the law of their natures and live in free union. Calvinism was destroyed not so much by the logic of theologians as by the love of mothers for their children, and whenever an arbitrary law of the church or state stands in the way of a reasonable demand of human passion, the law must in the end be defeated or ignored, and the human demand gain its right. This is what has already occurred, and will continue to occur, whenever the church tries to measure all conditions and temperaments by one inflexible law.

What could be more absurdly cruel than the refusal to remarry the innocent parties of divorce? It is most unreasonable, as the Rev. Samuel H. Bishop, a thoughtful clergyman of the Episcopal Church, has said, "that a man may drag his wife down into the foulest gutters, may debase and debauch her in body and soul, may make life a perfect hell to her, and

she have no remedy except separation, permanent widowhood, and prohibition of all possibility of gaining human happiness and true love while he and she live on the earth."

The only possible ground for refusing to remarry divorced couples is that this refusal will act as a check upon the looseness of divorce, but a careful study of the statistics proves that this is not true. Contrary to popular opinion, restriction upon the remarriage of divorced persons does not affect in any large degree the divorce rate. The fact is that divorce is dependent upon social forces which lie deep in human nature and are in a large measure beyond the control of the statute-maker. This is not minimizing the value of divorce laws. Good laws may check hasty impulse, and force individuals to reflect. They may also secure a certain degree of publicity which will act as a restraining influence. But as the facts stand, they seem to prove that the refusal to remarry divorced people does not prevent the increase in divorce.

This protest of man against soulless law is

finding expression in the literature of our Southland. Divorce is one of the greatest disgraces that can come upon a Kentucky family. A man may drink intoxicants excessively, abuse his wife, maintain the loosest relations with negro women, but the marriage is "until death us do part." Elizabeth Waltz thinks the time has come to alleviate the sufferings of the Southern woman who is unfortunate enough to be mated with a man with whom she can have no happiness, and her book, *The Ancient Landmark*, is dedicated "to those men and women who take the larger view and who walk in the light of it." The book is by no means an argument that men and women should change their partners thoughtlessly or frivolously; it is rather a protest against a social and religious system which makes it necessary for women to suffer with cruel and domineering men.

One of the most tragic, soul-rending novels of the past year, a novel which reveals the sufferings, both physical and spiritual, as well as the immorality, to which the Roman Catholic

position often drives men and women, is *Traffic*, by E. Temple Thurston. It is one of those novels almost every page of which causes us to blush. It is a story which tortures our souls with lurid lights and painful pictures, which racks our nerves before we reach the last page, but which compels us to lay down the book with the reflection that if it is true to life, if there is a man or woman in the whole universe tortured and driven to crimes by a marriage law, as this woman is represented as being, then the law has no right to continue its pernicious work. None who take time to study the facts can doubt that the book has disclosed an actual condition, that it is profoundly true to life.

Robert Grant represents the class of writers who protest against the sacramental interpretation of marriage and plead for the right of the individual. *The Undercurrent* is a strong presentation of this phase of the divorce question. Grant finds the foundation of marriage in the instincts of sex. It is easy for the moralist to sit at his desk and formulate

ideal truths respecting the marriage relation, but "the renewal of the race through the union of the sexes is an instinct which asserts itself in spite of code and thesis, and the institution of lawful wedlock is the bit by which civilization regulates it." The wise whisper to the young not to rush hastily into matrimony; scientists advise the isolation of the degenerate and the diseased that they may not produce offspring; the well-to-do try to screen their daughters from the rough world, but after all care is exercised the daughters of the rich elope, and the daughters of the poor wed, because the law of sex is the controlling law of human life.

When young people, ignorant of life, are brought together "under the spell of the law of their being," and afterwards find that there is no real harmony between them, shall they be compelled by the laws of the state, or the customs of society, to remain together, having their happiness destroyed for life? The book is a negative answer to this question.

Constance in her youth married a man who

proved to be unworthy of her love. He prospered for a while in business, then he failed, became discouraged, ran away from his home, leaving his wife without money to support his two children. After months of struggle she became a stenographer for a prosperous lawyer, a man of high ideals and unquestioned honor. Discovering his love for her, he asked for her hand. She longed to give it, but her first husband still lived, and while she was entitled to a divorce, according to the laws of her state, in her own mind it would be contrary to the "eternal fitness of things" to seek a divorce and marry again. She had made her mistake and she must suffer the penalty. Gordon, her lover, tried to convince her that her attitude was unreasonable, that she must not sacrifice her happiness and his, but his plea was unavailing. Such a marriage would be against the laws of her church, and that for her was reason enough for refusal. Her rector said to her: "Invoke the human law for your protection against your husband if you will, but he is still your husband in the eyes

of God, and if you wed another you commit adultery." He looked upon the modern disregard of this principle as a blow at the institution of the family. The state, he felt, winks at the looseness of the holy tie and so the church is compelled to declare loudly that "the apparent earthly happiness of one must be sacrificed for the good of the many."

Constance submits to this position, but from it Gordon rebels. Gordon asks the rector why the church has a right to usurp the functions of the state, and deciding what is best in a temporal matter, substitute an inflexible ethical standard for the judgment of organized society. The rector gives two reasons: First, "because the church declines to regard as a temporal matter an abuse which threatens the existence of the family, the corner-stone of Christian civilization; and secondly, because the state has flagrantly neglected its duty, allowing divorce to run riot through the nation without uniform system and decent limitations."

Gordon deals with each of these objections. First he reminds the rector that this is the

only matter in the realm of human social affairs where the church interferes. The church forbids abstract vices but leaves the function of defining these vices to the state. Why in the matter of marriage should it attempt to substitute canons for the secular statute book? To the argument that this is a sacrament, and hence concerns the church alone, Gordon replies that it was not so regarded by the early Christians. They did not attempt to regulate marriage. The church assumed this function at a later period. Furthermore, this idea of marriage as a sacrament is foreign to our American life. It was imported into this country by Roman Catholicism and by the Church of England. In the early days of New England the marriage ceremony was performed by the magistrate and not by the clergy. It was the authority of the commonwealth and not the church that was recognized. The idea of marriage as a sacrament was not born of the "rational, every-day reasoning of republican democracy," but of a system that is autocratic, if not aristocratic.

The rector tries to defend both these churches by pointing to their philanthropic efforts, but Gordon insists that "neither church has compassion on the misery of common humanity when to relieve it would conflict with the hard and fast letter of church law."

Feeling the force of this argument, and not desiring to carry it further, the rector asks: "Where then will you draw the line?" They turn to discuss the grounds for which the state grants divorce: "Impotence, adultery, desertion for three years, sentence for felony for two years, confirmed habits of intoxication, extreme cruelty, grossly and wantonly refusing to support a wife." The rector would admit divorce for adultery only, but Gordon replies: "Progressive democracy in the person of the state is more lenient, more merciful. It refuses to believe that one relentless, arbitrary rule is adapted to the exigencies of human society. It insists that each case should be judged on its merits, and that both relief should be afforded and fresh happiness permitted when justice so demands. Think of the many poor creatures in

the lower ranks condemned by your inexorable doctrine to miserable, lonely lives, who might otherwise be happy!"

Gordon does not try to defend the inadequate laws of the state and admits that society has been derelict. The evil, however, lies not so much in the bad laws of the state as "in the looseness of administration sanctioned in some jurisdictions, by means of which collusive divorces are obtained by pretended residents, and close scrutiny of the facts is avoided by the courts." These things must be remedied, but democracy, having wrung the victory from the clergy and placed marriage under the secular law, will never again consent to deny to a husband or a wife, who has suffered a cruel wrong, the freedom to break the bond and marry again. The people are aroused to the evils of divorce, "the licentious shuffling on and off of the marriage tie through temporary residence and collusive proceedings in other states," but on the other hand men and women will no longer believe that they should sacrifice their happiness until death

on account of the vices of others. The privilege of remarriage is demanded for the welfare of humanity, for the prevention of immorality, for where divorce is forbidden immorality abounds, " for the protection and relief of the suffering and virtuous and the joyous refreshment of maimed, tired lives."

To the objection that this view of marriage and divorce would lead ultimately to the granting of divorce on the ground of incompatibility, Gordon confesses that this seems to be the inevitable issue of the question. If people reach the conclusion that it is not for the welfare of themselves or their children to remain together the state will probably give them their liberty. " But one thing is certain, the church will never be able again to fasten upon the world its arbitrary standard."

Constance was firm in her position and for many months she would not yield, but finally the law of her nature gained the ascendency over her reason and she yielded, and in yielding found happiness.

The philosophy of marriage which under-

lies this book, in common with the works of all extreme individualists, is that marriage in its essential nature is a spiritual relation between man and woman. The mere forms of the marriage ceremony, whether of church or state, do not constitute real marriage. Marriage is a relationship between man and woman constituted by marriage-love, and marriage continues only so long as marriage-love continues. But marriage-love may die, like any other feeling. When this occurs there is no longer any real marriage. The passing of marriage-love has really dissolved the marriage relationship. Hence divorce must be given not only for causes which touch the flesh but even more for causes which touch the spirit. Spiritual incompatibility may be a greater reason for divorce than physical adultery. Indeed, many even venture to suggest that those who live together having no bonds of affinity are really living in adultery. In such cases, divorce can only be the breaking of a legal bond which holds two persons together who are not actually

married. "It is not a violent rupture of a sacred relationship but a formal recognition that this relationship in its full sanctity had never existed." Divorce separates only those who have no moral right to live together.

This position was advocated by Milton. He says: "The internal form and soul of this relation (marriage) is conjugal love arising from a mutual fitness to the final causes of wedlock. . . . When love finds itself unmatched, and justly vanishes, nay cannot but vanish, the fleshly relation may indeed continue, but not holy, not pure, not beseeming the sacred bond of marriage; being truly gross and more ignoble than the mute kindliness between herds and flocks. . . . Why, then, shall divorce be granted for want of (bodily fidelity) and not for want of fitness to the intimate conversation, whereas corporal benevolence cannot by any human fashion be without this?"

The fact which appears most clearly in modern literature as it touches the family is that "the internal form and soul" of marriage

is not found alone in the physical relation between man and woman, but is found in a spiritual relationship. Nowhere is this more beautifully expressed than in Phillips' *Sin of David*, where Lisle says:

> "Our former marriage, though by holy bell
> And melody of lifted voices blest,
> Was yet in madness of the blood conceived,
> And born of murder: therefore is the child
> Withdrawn, that we might feel the sting of flesh
> Corruptible; yet he in that withdrawal,
> Folded upon the bosom of the Father,
> Hath joined us in a marriage everlasting;
> Marriage at last of spirit, not of sense,
> Whose ritual is memory and repentance,
> Whose sacrament this deep and mutual wound,
> Whose covenant the all that might have been."

Upon this conception of marriage both individualist and socialist unite, declaring that absolute freedom must be given to break the union when the spiritual bonds which hold it together no longer exist.

When it is objected that this freedom would open the door to all sort of profligacy and sexual looseness, it is replied that it would not lead us to condemn adultery less, but would make us condemn spiritual defects more.

It would place a social stigma on those whose bad tempers render separation necessary. Mallock declares that it would not only make adultery venial, but would place other faults under a precisely similar condemnation.

There can be no question that there is a great truth expressed in this conception of marriage. The more developed our civilization and the higher our culture, both intellectual and moral, the more do the real miseries of unhappy marriage relations come from the realm of the spirit rather than from the flesh. It was the spiritual failure of Posnyscheff's marriage that resulted in the torture of his soul. He says: "I was only engaged for a short time, and yet I cannot recall that period of my life without shame. What an abomination! The love that united us was supposed to be of a spiritual character. But if our love and communings had been of a spiritual nature, all the words, phrases, and conversations that passed between us should have expressed this. As a matter of fact, nothing of the kind took place.

We found it extremely difficult to converse when left alone ; it was a labor of Sisyphus. I would think of something to say, say it, relapse into silence, and then rack my brain for something else—there was absolutely nothing to converse about."

We all recognize the truth involved in this picture. There can be no happy family without moral and intellectual sympathy. There can be no home without a communion of spirits. Marriage is torture unless men and women are drawn together in their higher natures.

But shall we conclude from this that whenever "the internal form and soul of this relation" is wanting the union should be dissolved? Even Mallock, when he fairly faces this question, hesitates. "Married happiness would be best secured and promoted by marriage being at once both dissoluble and indissoluble. This seeming impossibility would be reduced to a practical reality by the dissolution of marriage being made difficult, so far as the *process* is concerned; but easy so far as the *grounds*

are concerned. The grounds of a divorce or dissolution should be the simple will of the parties interested. They alone are the proper judges of its sufficiency; but in order to prevent their will on so important a matter being formed lightly, the carrying of their will into effect should demand serious sacrifices." This is only saying, so far as practice is concerned, that it should be made so difficult for the individual to break the marriage tie that the probabilities are he would not do it. In other words, divorce would be made no easier by one method than by the other.

The fundamental defect of this entire attitude towards marriage is that it is too narrow. Marriage is fundamentally a moral and spiritual relationship, but it is one which involves more than the mere happiness between man and woman. The conception of the individualist may be stated in the form of a syllogism: The end of marriage is the happiness of the two individuals concerned; lack of spiritual affinity destroys this happiness; therefore where spiritual affinity is absent, the end of

marriage being destroyed, give men and women their freedom. The weakness of the syllogism is in the first premise. The end of marriage is happiness but not merely the happiness of the two individuals first involved. The happiness of their children and of the state must be considered, the happiness of all in any way concerned.

Marriage, which is the result of mere physical desire, is nothing more than polite adultery, and the marriage which is nothing more than pleasing companionship between two congenial spirits is a selfish thwarting of nature's purpose. The child is involved in the normal marriage relationship and its happiness must be considered as well as the happiness of the two individuals who are responsible for its existence. The child, however, has never received his just consideration. Divorce is granted in nearly every state of our Union without any thought for the child. If he enters at all into the matter, it is as an after consideration. He has been treated as of absolutely no importance, his welfare and happiness

have never been considered. The effect of the breaking of the family traditions and the loss which this brings to the child, the deprivation which he must suffer in his education through the loss of the influence of one of his parents, the moral effect of the breaking of the family ties—these have never entered into the moral and legal aspects of the question of divorce as they should have done. The happiness of the child has been ignored in the effort to give happiness to the father and mother. But the child must have his dues. In any future readjustment of family life he must be regarded as the chief factor.

The highest welfare of the child cannot be secured outside the family. Institutional life, however well managed, must be mechanical, and it is easy for any authority which does not spring from the love of parents to become tyrannical. It is at this point that any socialistic scheme, by which the child would be given to the care of the state, breaks down. The child out of the home, presided over by father and mother, and apart from the atmos-

phere of parental love, can never develop normally.

Again, the individualist forgets that marriage has a social significance as well as a meaning for the individuals involved. The complaint he has raised is that the family is not always congenial, that it suppresses human nature, that it limits and narrows the individual, hence man must have the privilege of escaping from the tyranny of the family and going into a larger world. But this is precisely the thing he would not do. Escaping from the family he would go into a narrower world, an unsocial world. Consciously or unconsciously all these writers are pleading for man's escape from society, for the privilege of man to live in a little world, a world no larger than his individual comforts.

Chesterton says: "It is the whole effort of the typically modern person to escape from the street in which he lives. First he invents modern hygiene and goes to Margate. Then he invents modern culture and goes to Florence. Then he invents modern imperialism

and goes to Timbuctoo. He goes to the fantastic borders of the earth. He pretends to shoot tigers. He almost rides on a camel. And in this he is essentially fleeing from the street in which he was born ; and of this flight he is always ready with his own explanation. He says he is fleeing from the street because it is dull; he is lying. He is really fleeing from the street because it is a great deal too exciting. It is exciting because it is exacting; it is exacting because it is alive.

" He can visit Venice because the Venetians are only Venetians; the people in his own street are men. He can stare at the Chinese because for him the Chinese are a passive thing to be stared at; but if he stares at the old woman in the next garden she becomes active. He is forced to flee, in short, from the too stimulating society of his equals—of free men, perverse, personal, deliberately different from himself." He flees not because he desires to be more social but because he desires to be unsocial, individualistic. If he wants to live in a large world, a real world

where he can achieve large results, he must remain in his place of business. It is there, brushing against other men, entering into the conflict with them, that he really enters into a large world and attains a rich personality.

For the same reasons it is a good thing for a man to be in a family. It is a good thing for a man to be in a family for the same reason that it is a good thing for a man to be besieged in a city. The critics of the family object to the institution because it is not always congenial. It is because it is not always congenial that it is a good institution. It is sometimes defended because it is a peaceful and pleasant retreat for the weary soul, but Chesterton defends it because it is not always peaceful and pleasant. "It is wholesome precisely because it contains so many divergencies and varieties. It is, as the sentimentalist says, like a little kingdom, and like most other little kingdoms, is generally in a state of something resembling anarchy. It is exactly because our brother George is not interested in our religious difficulties, but is interested in the

Trocadero Restaurant, that the family has some of the bracing qualities of the Commonwealth. It is precisely because our Uncle Henry does not approve of the theatrical ambitions of our sister Sarah that the family is like humanity. The man and woman who, for good reasons and bad, revolt against the family, are, for good reasons and bad, simply revolting against mankind. Papa is excitable, like mankind. Our younger brother is mischievous, like mankind. Grandpapa is stupid, like the world; he is old, like the world."

Those who step out of this social environment of the family step out of humanity into a narrower world. This is where they are deceived. Thinking that they are stepping into a larger world, they are really entering a world no larger than the smallness of their selfish and unsocial desires. Men refuse to marry because they declare that they want the freedom of the larger world. Women refuse to bear children because they do not want to become narrow. Both are deceiving themselves by a certain conceit which has been

attached to these words. If they could look behind the words they would soon discover that they are living in the narrowest of all possible worlds, a world just as large as their individual happiness and no larger. The self that can be realized only in social conditions, the real superman, who is grown not in artificial conditions but only in the conflict with the uncongenial environment of men, is the self which these individualistic pleasure-mongers have never understood.

The family with its limitations, its uncongenial elements, is the best school yet conceived for the education of the citizen for the state. There he learns to adjust his will to other wills that he may live in peace and harmony, and it is inconceivable how man could go into the world of industry, politics, and the professions, and adjust himself peaceably and honorably to his fellow men without the earlier training and discipline in the family. It is the small social unit where all the essential elements of society exist, and without its discipline man would be launched upon a stormy

sea without the knowledge or the instruments of navigation.

Thus we discover that while the end of marriage is happiness, marriage involves vastly more that the happiness of one man and one woman. It involves the happiness of the child and the well-being of the state, and no dissolution of the relationship should be permitted which does not consider carefully the bearing of this dissolution on the child and the state.

Before we follow Grant and the school of individualists, we must stop to consider one other weakness in their position. If a man's observation has been at all wide in respect to this question, he has seen many men and women who at one period of their married life were unhappy. It seemed as though all affection had left the home. They were uncongenial and they thought seriously of separating, but when they faced the seriousness of divorce and the difficulty of securing divorce, they hesitated. As the months passed their differences were healed; harmony

was restored in the household, and at last they lived happy and useful lives together. This is not a rare but a common occurrence, an occurrence which we believe would be much less common if divorce were granted on the simple ground of incompatibility.

Grant's position that the state should grant divorce on the ground of incompatibility is as destructive of society as the arbitrary law of the Roman Catholic Church is cruel to the individual. Man is not so far removed from polygamy as woman. He does not find it so difficult to put away one companion and take another as does the bearer of his children. The instincts of home are not so strong with him and he will not mourn when, *a la Nora*, his wife leaves him, as the woman will mourn when her husband leaves her in the same way. Women and children must be protected in some way from the polygamous instincts which are still strong in many men. Without such protection women would be helpless, children would suffer, homes would be built upon sand, and society would be wrecked.

Mrs. John Van Vorst, in *The Issues of Life*, has made a strong argument against this extreme type of individualism. "The basis of the family," she says, "is love—love for others; not individualism but sacrifice; devotion not to self, but to the interests of a group." Society cannot reap the highest results from man and woman struggling separately for self-development, "each generation working for itself, but man and woman side by side toiling in union for the generation to come."

The enemy of the home of America, as she conceives it, is an extreme individualism. The vast resources of the country, which enable many men to reach positions of sudden importance, emphasize this as the end of existence. Each man is tempted to live for this, so that the family and the larger interests of society are excluded as hindrances to his development. It is this individualism that determines Mary Evans' conception of marriage, a college graduate who has more knowledge than humanity. She says: "Neither do I

ever expect to marry—at least, not in the way people marry to-day. I could imagine, perhaps some time when I am much older, taking a companion who would be willing to work by my side, to be my friend, on condition that he leave me absolute freedom to develop my individuality — that I remain independent, body and soul, as I am now!" She would be her husband's equal as a breadwinner, as well as physically and mentally. The race would perpetuate itself by the "occasional and deliberate mating of two perfect types." But it was this unnatural individualism that left her real nature starved and she finally tried to feed her woman's heart upon the affections of an Irishman, in every way her inferior. It was the same individualism that led Martha to suicide, writing this note to Madeleine just before she put the pistol to her brain: "I leave this as a farewell to you, Madeleine. You have a husband and children who love you and depend upon you. You have found your destiny. Do not ever be tempted from it. I have missed mine.

That is why I am putting an end to it all." Mrs. Penfold, who wanted to lead her own life unhampered, refused to bear children. With children, her life, as she conceived it, would be so tied down to the nursery that she could not entertain friends or be a companion to her husband. She could have no more individuality, no more chance to develop and study. Furthermore, while she had a comfortable income she had not enough to provide for a family. It was well enough for the extremely poor to have large families because they are only half civilized; hence their desires are so small that they have no great obligations. But as soon as one gets money and seeks culture, leisure, beauty, and luxury, "you simply cannot have a lot of children." In spite, however, of her arguments, she finds herself on the way to motherhood and she rushes to her physician for relief, only to find that he will not assist her. Instead of physical aid he has a moral homily to deliver. "You speak of individual development," he says. "Look at the wrecks with which society is

strewn from this fatal shoal. All the strange ills, which range from nervous prostration to insanity, from the misery of the soul known as restlessness, to the destruction of the body known as suicide, every one of them so characteristic of modern women, have a common cause. Our American women are paying for their transgression, their own will and desire for self-development, for sterility. I see a whole generation passing like driftwood. . . . Without natural affections to develop and mature them, without the fruit which gives meaning to the flower, they wither before they are half-blown, and they fade before their blossoming time has come. How can you expect them, how can you expect yourself to have any peace of mind until you clearly understand that there is not a creature upon earth, not even the American woman of the twentieth century, who has been put here free of natural duties, to live a purely egotistical existence at the expense of others?" Even if she would not heed the moral law, nature is against the course she seeks. The destruc-

tion of life is a crime. "To extinguish one of those lamps is to be in open rebellion against God—against the Creator who has made the world. It is to set one's will contrary to the course of existence. A priest would even tell you that such a sin deprives him who commits it from his chances of Paradise. I am not a priest. I am a scientist, and I need no other than a scientific proof to affirm that Nature does not wait for another world to curse the woman who goes against her destiny. She brands her here upon earth." Mrs. Penfold, however, will not heed her physician. She transgresses nature and spends as a result a wretched life, morally and physically an invalid.

Mrs. Van Vorst does not use man as the white saint for the background, to set off the darkness of her women who turn away from the normal home in pursuit of happiness, but rather lays the blame for woman's failure in the fulfilment of her destiny to man. "Man is the lord of creation," says the doctor, "and the sort of woman or women he wants will

prevail as types in the land he inhabits." The enemy of the American wife is the American man. He gives no time to his home and it is natural that she should find her interest outside her household. He gives his life either to business or to science. "She tries to make the most of the situation by mimicking her rivals. The business man's wife is capricious and a spendthrift; the scientist's wife is a pedant. No children, no domestic duties, overstrained mind in the one; passion for luxury in the other; perverted, both of them, and sure to end up at a rest-cure or under the surgeon's knife. You can't blame them for their depravity. It's not their fault. It is the fault of the man." "The American man of to-day wants as companion a creature who corresponds in no way to what nature intended that woman should be."

In contrast to this idea of the man and woman each seeking individual happiness, is the home of Philip and Madeleine, blessed with children, happy in its harmony, each one finding joy in living for the other. "The

natural meaning of existence is the union of man and woman, that the woman may bear children, while the man defends the home. The moment either one diverges from this destiny harmony is destroyed."

The Awakening of Helena Richie by Margaret Deland is an argument for the social aspects of duty as over against a bald individualism whose end is happiness. Helena Richie was a woman who thought of nothing except happiness. She had never thought of being good or bad, she just wanted to be happy. She married to find happiness, and because she did not find it she deserted her husband to live with another man, not because she wanted to be bad, but to be happy. In doing this she never once thought of the effect of her act upon society. That marriage is what makes us civilized, and that he who injures this institution injures society; that if every dissatisfied wife followed her example decent life could not go on, had never entered her mind. The sense of social responsibility in her was drowned in

selfishness. Failing to find happiness in her new venture she took a little boy. She did this with no thought of what influence she might exert over him, but simply that he might add to her happiness. Finally one of her admirers, whom she had rejected, took his own life and as she heard the pistol shot and thought upon the tragic deed, there came to her for the first time the thought that the end of life is more than happiness. In the midst of this elemental tumult of her nature she had the first dim glimpse of her responsibility. Her soul had never been pierced by the " disturbing light of any heavenly vision declaring that when personal happiness conflicts with any great human ideal, the right to claim such happiness is as nothing compared to the privilege of resigning it." The crack of the pistol revealed to her for the first time the relation of her life to other lives and destroyed all her excuses for living simply to seek happiness. For the first time she saw her selfishness naked before her eyes. This revelation of social responsibility was so intense, and the upheaval

of her nature was so sudden, that she sought shelter in obedience to the letter of the law, marriage. "To marry her fellow outlaw seemed to promise both shelter and stability, for in her confusion she mistook marriage for morality." She had not discovered her fundamental sin. She would adopt a mere form, a legal form, and in that satisfy her conscience. What she needed was a proper understanding of the moral order and her relation to it. The desire to be happy must be modified by a sense of duty, of responsibility for other lives. Selfishness must be killed; her soul must be regenerated, so that she could love her neighbor as well as herself. Only when this fact dawned upon her was her life awakened so that she could fulfil her task in the social order.

We have reached a position where it must be clear that the reason for the permanence of the family is to be found neither in the conception of marriage as a sacrament, nor in the changeful whims of the individual will, but in the demands of nature and of society. The

appearance of the infant is the key which locks the family together as a permanent institution; an institution which is not to be unlocked by the skeleton keys manufactured by selfishness. Nature has so constructed the cat that the care of its offspring may be completed in a few days, but the care and development of the human infant requires the major part of a parent's life. Its nurture, the forming and completing of its ideals, its moral and intellectual training, are all conditioned upon the permanence of the home. The culmination of the evolutionary process is the creation of an infant dependent upon its parents for its highest development. To attempt to destroy this home is to defy the wisdom of nature's process.

Jesus found the reason for the permanence of the family, not in any arbitrary command of His own, but in nature. When He was asked if it was lawful for a man to put away his wife for any cause, He replied: "Have ye not read that He which made them from the beginning made them male and female?"

They have been so created that they should be one. It was the purpose of nature that man should leave his father and mother and cleave to his wife and the two should become one flesh. Therefore let not the purpose of nature be thwarted by the devices of men. What God hath joined together let no man put asunder. In the eagerness of our debate over the question of whether Jesus permitted divorce, and the remarriage of divorced people, we have forgotten to emphasize His idea of why the family existed, of the purpose in its creation, of the reason for its permanence. Jesus is not giving a law of divorce so much as He is protesting against anything which would make men lose sight of the fundamental arrangement of which marriage is an outcome. Marriage is the unit of nature and of civilization, and is not to be broken by the lustful desires of men. The operation of the entire natural process and the very structure of society work against the tendency to loosen the marriage tie. The demands of childhood, the training of the child in proper conceptions of

home life, the preservation of the traditions of family life, the purity of society, all call for the permanence of this institution, and hence make a demand upon the individual to sacrifice some of his own happiness for the good of others, finding his joy in this very sacrifice.

A class of novelists has arisen who are trying to find the basis of marriage in neither the traditional view of marriage as a sacrament, nor in the changeful whims of the individual will, but in nature. To this class belong such men as Spearman in *Doctor Byrson*, and H. A. Mitchell Keays in *He That Eateth Bread With Me*. Keays treats the subject from the highest moral and spiritual standpoint. He finds the basis of the family in the moral and spiritual nature of man, as well as in the physical nature, and his complaint is against both church and state for falling below this lofty ideal.

Katharine was married to Clifford. They had one son and were happy in their home. Later Clifford fell in love with another woman, and gaining a divorce from Katharine, married

Isabel. Katharine believed that her marriage had been until death and her soul brought a terrible indictment against the church which would not refuse to sanctify scandal within its holy precincts. She could not forget how her pastor only a few years before "had married an innocent girl to a notorious and gilded divorcé with all the pomp and benediction at his disposal. His congregation had murmured, but he conducted his defense so adroitly that the committee appointed to rebuke joined forces with him and calmed the tumult by dwelling upon the spiritually reassuring fact that the ecclesiastical finances had never been in so flourishing a condition before." Such a church could no longer hold her respect. The church might meet in solemn conclave and discuss why it had lost its hold upon the world, but so long as its honor could be bought and sold the world would pass it by. Airlie says: "That 'until death' is a delusion, dear, and the church knows it. A minister married you to him. A minister married him to her. A minister will marry

you to him again if you wish. The church doesn't worry much about the sacredness of marriage." But this does not move Katharine from her position. The church may sell itself for a mess of pottage; she will be true to her marriage vows.

She also brings an indictment against the state which makes it easy for her husband to break the vow he had made to her. It is the very divorce-made-easy system, legalized by the state, she thinks, which undermines the moral nature of men and blinds them to the enormity of this offense against the family. If the state had made divorce less easy, Clifford would have found Isabel's charms less captivating. Though church and state sanction her husband's sin, she holds to the inviolability of marriage. She has been true to her vow though he has not been true to his and her marriage remains intact. The law cannot destroy the natural relation of mother and child, or father and child; how can it destroy the natural relation of husband and wife, who have brought the child into the world?

At best the law of the state "by which we try to govern others must always be lower than the laws by which we govern ourselves." There is a higher law, the inner law of conscience, which declares against the righteousness of such action, and if the law of the state, which can only keep men from being bad, but can never make them good, permits divorce, the righteous law of the soul rises against it. When Katharine meets Isabel, she declares: "You have not taken my husband from me. You never can. He may be yours legally—he never can be morally, and you know it. You will try to forget me and my little child—you will never forget us. Neither will he. There will come a time when, looking at you, he will think only of me, the wife." The church or the state can never take her husband from her: he is her own by nature and this fundamental relationship cannot be dissolved by any legal process.

To this position Katharine is true to the end. Others seek her hand, but she refuses. Finally Clifford grows weary of the cunning

Isabel and his love for his child would draw him back to Katharine. She seems to him the embodiment of purity and sweetness. She is his religion, his good angel. His own nature has become pure through her goodness and he must have her back. At first she wavers and consents, but then arises the question, What right has Isabel? Has Katharine any right to separate this man and this woman whose union the law has legalized? She finally decides that she has not and writes Clifford: "This morning I felt that I could forget Isabel—that I would forget her. I thought that we, you and I together again, could blot that all out. We never could. Isabel belongs to us—to you and to me—because I love you."

Isabel is killed by a train and Clifford suffers agonies of soul because of his mistake. He becomes, however, through the suffering of Katharine, a new man. She has been his redeemer. The bitterness of her self-abnegation, the humiliation of her despised love, did for him what the cross has wrought for the

race. Her faith, her patience, her love, lifted him above the recklessness of passion and no evil force of the universe was strong enough to keep them apart.

This conception of marriage may be made as arbitrary and merciless as the Roman Catholic doctrine of marriage and divorce. So may any other conception when it is crystallized into fixed and unalterable law. Humanity is fluid and must be ruled ultimately by flexible spiritual conceptions rather than by static legislation. But this conception of marriage, in moral and spiritual elevation, certainly has the advantage over both that of the sacramentalist and that of the individualist. It evokes a favorable response from our better natures. Our experience declares that it is true. It satisfies our reason because it gives permanence to the family and hence to the social structure.

VII

SOCIALISM AND THE FAMILY

THERE has been much misrepresentation concerning the attitude of socialism towards the family, for which the socialist has been obliged to suffer. Certain types of socialism do not necessarily involve any change in the form of the institution of the family, and there are sincere socialists who are working for a higher and purer form of family life as earnestly as any others. What many socialists do see is the destruction of the family by the present industrial order. They point to the disintegration of the family caused by the separation of parents, necessitated by economic conditions; to the "she-towns" of New England, and the mining centres of the West, where men are massed in large numbers; to the divorce evil and prostitution—all a part of capitalistic society, and they prophesy that

unless there are great changes in the industrial order the present institution of the family is doomed to decay. They are giving themselves to the improvement of the social order, that family life may be more stable and love may be neither bought nor sold.

But while socialism, in itself, does not necessarily involve any change in the essential form of the family, it is nevertheless true that some of the strongest attacks upon the family have come from socialistic writers, especially from those socialists who hold a materialistic interpretation of history, and who see the present form of the family as a product of the present economic system.

The great authority on the family under the socialistic scheme is August Bebel, the grand old leader of the Social Democrats of Germany, and some knowledge of his book, *Women Under Socialism*, is essential to any discussion of this subject. We do not claim for him complete originality. He is indebted to the older socialists for his leading principles concerning the family, but to him belongs the

credit of first treating the subject in a thorough and scientific way. Accordingly, almost all socialists turn to his book as the chief authority on the woman question.

He regards the family as part of the present "bourgeois society," and he finds no hope for woman's emancipation until she is given industrial equality and perfect freedom with man, things impossible under the present social system.

His fundamental principle is that the sex instinct is one of the strongest nature has given us, and that "its satisfaction is an actual necessity for man's physical and mental health." Sexual abstinence at the age of maturity affects the nervous system, as well as the entire organism of both sexes, often causing serious disturbances and sometimes leading to insanity and death. Bebel tries to prove this by citing the statistics for insanity and suicide. He finds in one State that eighty-one per cent. of the insane were unmarried, while only seventeen per cent. were married, the conjugal status of two per cent.

being unknown, while the number of suicides between the ages of twenty-one and thirty years is higher for females than for males. These statistics, however, have little or no value, as the causes for insanity are not indicated. The number born as idiots or mentally weak, the number of children who become insane before the period of adolescence, those who refrain from marriage because of physical infirmities which later result in insanity, and innumerable causes of insanity outside the sex instinct, are not indicated. Hence all his deductions concerning both suicide and insanity have very little value.

Believing, however, that he has established his contention, he declares that modern society has failed to meet the demand for a natural life. The failure to honor nature has not been due to the free will of man, but to the obstacles which society places in his way. Under the present social system, with its moral ideals, it is impossible for all to satisfy their nature.

The greatest sufferer, however, under this social tyranny is the female, for society has

provided for the male in the prostitute, a provision which is necessary for the capitalistic world. "Man ever has looked upon the use of prostitution as a privilege due him by right. All the harder and severer does he keep guard and pass sentence when a woman, who is no prostitute, commits a 'slip.' That woman is instinct with the same impulses as man, aye, that at given periods of her life (at menstruation) these impulses assert themselves more vehemently than at others,—that does not trouble him. In virtue of his position as master, he compels her to violently suppress her most powerful impulses, and he conditions both her character in society and her marriage upon her chastity. Nothing illustrates more drastically, and more revoltingly, the dependence of woman upon man than this radically different conception regarding the gratification of the identical natural impulse, and the radically different measure by which it is judged."

The consequences of the act of generation has placed upon woman the heaviest burden.

Man has no fear or responsibilities after the act is completed, and being free from all consequences he has indulged his passion with perfect freedom, until "prostitution becomes a social institution in the capitalistic world, the same as the police, standing armies, the church, and wage-mastership," and is regarded by our statesmen as inseparable from our social institutions.

This is the common charge of socialists against the present social order. Thompson declares that under the present social order "sexual enjoyment becomes, like everything else in society, a matter of trade, of exchange, just like every other commodity," and he speaks of the "mutual, unbought, uncommanded affection" under socialism. The vile trade of prostitution, he declares, could not exist under socialism. "Man has, here, no individual wealth more than woman, with which to buy her person for the animal use of a few years. Man, like woman, if he wish to be beloved, must learn the art of pleasing, of benevolence, of deserving love." The same

attitude is taken by Bax, who declares that monogamy and prostitution go together, as both are based on commercial considerations, one being purchase and the other hire. Both are wrong because based upon a wrong economic principle. "Socialism will strike at the root at once of compulsory monogamy and of prostitution by inaugurating an era of marriage based on free choice and intention, and characterized by the absence of external coercion. For where the wish for the maintenance of the marriage relation remains, there external compulsion is unnecessary; where it is necessary, because the wish has disappeared, then it is undesirable."

Under socialism woman would have an equal chance with man in satisfying her nature and in seeking happiness. She would be socially and economically independent, being no longer the subject of man for his exploitation but in every way his peer, mistress of her lot. "In the choice of love, she is, like man, free and unhampered. She wooes or is wooed, and closes the bond for no

consideration other than her own inclinations. This bond is a private contract, celebrated without the intervention of any functionary." The satisfaction of the sexual instinct is a private concern, and man must be left free in his choice, as in the satisfaction of any passion or appetite. If incompatibility comes between two persons, who have been brought together in marriage, socialistic morality demands their separation, for their relation is unnatural and hence immoral.

One of the finest pictures of the bliss of man and woman in the married state under socialism is pictured in Bellamy's *Looking Backward.* It is a picture, however, which must have caused his paternal ancestor, Dr. Joseph Bellamy, the distinguished theologian and eloquent preacher of revolutionary days, to turn in his grave, if perchance he is still quietly waiting for the great judgment day, which he once made the terror of timid souls. It is a picture of an ideal republic where all are supplied from a common treasury. Wives are in no way dependent upon their

husbands, nor children upon their parents, except for offices of affection. "That any person should be dependent for the means of support upon another would be shocking to the moral sense as well as indefensible on any rational social theory." Under the present social system women have to sell themselves, with or without the forms of marriage, to get their living. Men seize the products of the world and leave women "to beg and wheedle for their share." Such infringement of personal liberty is robbery and cruelty. Woman is not able physically to do the same kind of work as man. The heavier work must be left for him, and at the time of child-bearing she must withdraw from all work. But because her work is different, it is none the less valuable. "None deserve so well of the world as good parents," and no work is so unselfish as the bearing of the children who are to make the world when we are gone. Children, too, should be supported from the common fund, for they in time will contribute to the common wealth.

When it is objected that once woman is guaranteed a livelihood, and is in no way dependent upon man, she will refuse to endure the pains of child-birth and the inconveniences of carrying the child, Bellamy replies: "The Creator took very good care that whatever other modifications the dispositions of men and women might take on, their attraction for each other should remain constant." But this, it appears to us, is only a begging of the question. Bebel devotes pages to show the wide practice of abortion, and the increase of the practice in all the states of Europe and America. He attributes this to economic conditions, the refusal to bear children in poverty. His argument, however, is weakened from the fact that abortion is practiced not by the poorer classes, where the pinch of poverty is greatest, but by the upper classes of society, by those whose financial conditions make life comparatively easy. This being true, if the socialistic state could bring such happiness and abundance as Bellamy pictures, we are not at all certain that the Creator's

provisions could overcome these criminal tendencies.

Bellamy further argues that the economic independence of the sexes would make them perfect equals as suitors. Dr. Leete says to the resuscitated nineteenth century derelict, Mr. West: "In your time the fact that women were dependent for support on men made the woman in reality the one chiefly benefited by marriage. . . . Nothing was therefore considered more shocking to the proprieties than that a woman should betray a fondness for a man before he had indicated a desire to marry her. Why, we actually have in our libraries books, by authors of your day, written for no other purpose than to discuss the question whether, under any conceivable circumstances, a woman might, without discredit to her sex, reveal an unsolicited love. All this seems exquisitely absurd to us, and yet we know that, given your circumstances, the problem might have a serious side. When for a woman to proffer her love to a man was in effect to invite him to assume

the burden of her support, it is easy to see that pride and delicacy might well have checked the promptings of the heart." Under the socialistic scheme there is no pretense of a concealment of feelings on the part of either sex. A woman is as free to woo as the man, and any "coquetry would be as much despised in a girl as in a man."

The result of this is that all matches are born of true love. For the first time in history "the principle of sexual selection, with its tendency to preserve and transmit the better types of the race, and let the inferior types drop out, has unhindered operation. The necessities of poverty, the need of having a home, no longer tempt women to accept as the father of their children men whom they can neither love nor respect. Wealth and rank no longer divert attention from personal qualities. The gifts of person, mind, and disposition; beauty, wit, eloquence, kindness, generosity, geniality, courage, are sure of transmission to posterity. Each generation is sifted through a little finer mesh than the last.

The attributes that human nature admires are preserved; those that repel are left behind. There are, of course, a great many women who with love must mingle admiration, and seek to wed greatly, but these not the less obey the same law, for to wed greatly now is not to marry men of fortune or title, but those who have risen above their fellows by the solidity or brilliancy of their services to humanity." Thus the human race is constantly elevated. Women marry with the good of the race in view. This is a part of the ethics of the new republic. Those who cannot acquit themselves in the world of life are left as celibates. Women rise "to the full height of their responsibility as wardens of the world to come."

Bellamy tries to lift the family life rather than degrade it, and in a measure he succeeds, as he has a spiritualistic rather than a materialistic philosophy of history. But just at the point where he tries most to idealize the family, he fails. For illustration, his spiritualistic interpretation of history hinders

him from the elimination of prostitution. Bebel abolishes prostitution by substituting for the present social system free love. The relation of the sexes, he argues, is not moral or immoral, it is natural. And in a society where men and women are perfectly free to exercise their passions, there is no call for prostitution. But so soon as you begin to debar certain classes from the marriage state and form a class of celibates, for whatever reason, you then have all the factors for prostitution. This is what Bellamy does. His women are so saintly they will marry none but the highest and best types of men. Certainly his men are of like tendencies. But this leaves the undesirable classes of society, and those unfit, unmarried, which means that even in the ideal republic there are all the factors for prostitution.

One of the most radical advocates of socialism is Grant Allen. In the *Woman Who Did*, Herminia rebels against the entire social system in its treatment of women. She declares that men have permitted women to develop in-

tellectually, but socially and morally they are as much slaves as ever. She determines to be absolutely free from man. When she finds the man she loves, she gives him her will, but not her life, her future, her individuality, or her freedom. To give any of these would be a treason to her sex. She simply gives her will, and her lover must take her in free union or not at all. No marriage ceremony must unite them, for that is an assertion of man's supremacy over woman. "To tie her to him for life, it ignores her individuality, it compels her to promise what no human heart can be sure of performing." If she loves a man at all it must be on terms of perfect freedom. "I can't bind myself down to live with him to my shame one day longer than I love him; or to love him at all if I find him unworthy of my purest love, or unable to retain it, or if I discover some other more fit to be loved by me."

Alan Merrick finally takes her under these conditions. They are to live together, outside of civil and religious marriage, and to be free to separate at any time. But another ques-

tion arises, how shall they live? For her to go to his house would be a confession of his supremacy over her. She must live apart from him, preserve her independence, and receive visits from the man who will be the father of her children. Only thus can she be free. Marriage must not be allowed to alter her position at all. It must be "merely the addition to life of a new and very dear and natural friendship." She must even keep her maiden name. Nothing is surrendered in her marriage, it is simply another step taken towards the fulfilment of her nature.

In *The British Barbarians*, Grant Allen goes still further in his free-love doctrine and teaches that it is immoral for a woman to live with a man one minute after she has ceased to love him. Bertram says to Freda, after he had won her affection from her husband, "If you don't love Monteith, it's your duty to him, and still more your duty to yourself and your unborn children, at once to leave him; if you do love me, it's your duty to me and still more your duty to yourself and our un-

born children, at once to cleave to me." When her husband finds them, after they have gone away together, and accuses his wife of adultery, Bertram says: "Adultery it was, indeed, an untruth to her own higher and purer nature, for this lady to spend one night of her life under your roof with you; what she has taken now in exchange is holy marriage, the only real and sacred marriage, the marriage of true souls, to which even the wiser of yourselves, the poets of your nation, would not admit impediment." Every person should be absolutely free to do as he wills with his own person, for this is the very foundation of personal liberty. Anything else is slavery.

One is amazed to find how common this idea is in modern literature. Lyndall, in *The Story of An African Farm*, says to the father of her illegitimate child: "I like to experiment, I like to try. I cannot marry you because I cannot be tied; but, if you wish, you may take me away with you; then when we do not love any more we can say good-bye." And what strikes one even more forcibly than

these words is the way in which the men of the book regard this illegitimacy. They have no contempt for this "fallen" woman, as the world has had in the past, but regard her in the same way they did before her revolt against the family. There can be no question that marriage has become to the mind of Miss Schreiner an open question which must be treated along with the open questions of religion.

The same anti-marriage doctrine is found in *I Forbid the Banns* by Frankfort Moore. Bertha refuses marriage as being beneath spiritual union. She says to her lover, Julian Charlton: "Were we not married in spirit the first hour we met, nay, were our souls not wedded from the instant they breathed the same air of this world, just as they were in that past existence of our souls of which we remember nothing? . . . Why should you hurt me by talking about our marriage as if it were something in the future? . . . We are already wedded as indissolubly—nay, far more indissolubly than if the Archbishop were to

give us his benison—sell us his benison, I should rather say; for I believe your special license is an article of commerce."

From this hasty review of socialistic writers, the following principles seem to be clear: First, the present institution of the family is a part of the capitalistic society and must be abolished with the present industrial order. Secondly, under socialism man and woman will be economically independent of one another. Thirdly, each will be free to seek the other in marriage and each will be free to separate at any time. Fourthly, as there will be no marriage but free-union there will be no need of divorce. The free-union is a private contract and no outside party can interfere.

The fundamental defect of these socialistic writers in their treatment of the family is the supposition that the family is wholly the product of economic conditions, hence that our institution of the family is the fruit of our present economic system, and that with the passing of the latter the former must pass also. This supposition includes two errors. The

first is that the family is wholly the product of economic conditions. This is the assumption of all socialists who write from a materialistic standpoint. Philip Rappaport, in his recent volume, *Looking Forward*, writing "from the standpoint of historic materialism," endeavors to prove that every modification of the family has been caused by material conditions, a proposition quite as difficult to prove as the tenets of socialism. A close study of the history of the family would seem to indicate that the form of the family had as much to do with the form of economic activity as the economic conditions had to do with the form of the family. One was as much a determining factor as the other. "It is," says Helen Bosanquet, "impossible to say which position has most truth in it—that the stronger organization of the family has enabled and led to the development of agriculture, or that the development of agriculture has determined the form of the family. Why, for instance, did not the lower insect-catching hunters develop the patriarchal family, which

would have enabled them to carry on agriculture? It was not that they were too much scattered by their way of life, but simply that the same low levels of intellect which prevented the woman from taking her proper place in the family, and prevented the higher organization of the family for industrial purposes, also prevented the discovery of agriculture and its pursuits. At the utmost it would seem that all we can say with certainty is, that at an early stage of development we find a particular form of the family connected with agriculture, but that agriculture has persisted long after the form of the family has broken down, and that, therefore, the connection is not a permanent or essential one."

The second error is the assertion that our institution of the family is a product of the present industrial system and that with the destruction of the latter the former must change. Nearly every form of State Socialism has associated the family with a "bourgeois society," and has declared that with the sweeping away of private capital the family

will disappear, the children being cared for by the state, as will also be the man and the woman. But this supposition is not true to the facts of history. As Helen Bosanquet says: "Throughout all changes one husband and one wife has been the constant type, all other forms mere aberrations, and the process of development has been always towards a more deliberately conscious and therefore higher form of monogamy. And through all changes, again, the characteristic feature has persisted that father, mother, and children have formed one group, of which the father has been the head in the sense not only of being the master, but also of being responsible for its protection and maintenance." If the socialistic conception of the family ever gains the ascendency in society it will not be as the gradual evolution of the family but as a radical break in the line of natural development. It would not come, as all other social forms have come, by growth, but by revolution, overthrowing all the tendencies and instincts that have been formed in humanity through the

ages of social development. The instinct of parent for child is as old as history, or at least exists as far back as we are able to read history. The appearance of the child has always created an intimate relation between child and parent and it is not probable that the utopian dreams of the pleasure that might come to the parent who could desert the child to the care of the state, would ever be strong enough to break this tie between mother and babe. If such could be accomplished, it would certainly be the greatest upheaval that has ever been known in the moral history of mankind.

The socialist, as well as the individualist, can be no more conscious of the defects and limitation of family life, than those who are not in sympathy with either of these schools of thought. The man who has had any observation of family life does not have to be reminded that " the family itself offers no guarantee of happiness," nor does he question that there is great room for improvement. The family life is full of imperfections and inconsistencies. All are conscious of this and long

for improvement, but the question arises, Will socialism entirely eradicate these imperfections? It is easy to write Utopias, picturing a healthy generation in perfect harmony with its environment, and so an ideal state of happiness. But the defect of every utopia from Plato to Bellamy is that it has failed to take account of the law of change and development. Human conditions can never be perfect, and no human state can ever be static. Disorder is inherent in the nature of things, and not until man's mind is omniscient can it be otherwise. Man's unhappiness is more the fruit of his imperfect sympathy, love, wisdom, than of his material surroundings. Wretchedness creeps into the homes of the rich as well as into the homes of the poor. Divorce is quite as common among the cultured and the wealthy as among those in poverty and ignorance. This seems to argue that perfect economic conditions could not assure happy and useful homes unless there were corresponding perfection in the spiritual natures of men. This is where socialism fails. Its

utopias are broken over the stubborn fact that under the best material conditions some men are selfish, mean, cruel, and until these elements are eradicated from human nature the golden age can never come.

Another inherent weakness of much present-day agitation of socialism, as it touches the family, is that it not only selects the most degenerate types of family life but grossly misrepresents the spirit of the best form of the present-day family. Even such a sincere and honest man as H. G. Wells cannot quite free himself from this tendency. Writing in the *Independent* of November 1, 1906, he describes the present institution of the family: "The head of the family has been the citizen, the sole representative of the family in the state. About him have been grouped his one or more wives, his children, his dependents. His position towards them has always been—is still, in many respects to this day—one of ownership. He was owner of them all. . . . He could sell his children into slavery, barter his wives. The ownership of the head of the

family is still a manifest fact. . . . Every intelligent woman understands that, as a matter of fact, underneath all the civilities of to-day, she is actually and potentially property, and has to treat herself and keep herself at that. . . . The fact remains fundamental that she is either isolated or owned."

This is glaringly unfair. The father of the past may have been a tyrant. His authority rested upon his physical strength and his wife and children obeyed him because he had the physical force to command them. But this is not true to-day, except in very rare cases, and should the father even attempt to base his authority upon force, the laws of every civilized nation would protect the weaker members of the family. In lower social orders, the authority of the father was based upon his monopoly of wisdom. He was the adviser and teacher of all the younger members of the family, but the organization of schools, the printing of books, the dissemination of newspapers and magazines, have spread knowledge so widely that paternal authority in this respect has become

considerably weakened. In olden days the father was priest and had the authority not only of father but also of priest. But religious ceremonies have passed to the church and the head of the family is no longer priest. In fact the authority of the tyrant-father is little more than a tradition. Social changes have dethroned the tyrant, if he was ever on the throne, and to describe the wife as owned by the husband in these days suggests the humorist rather than the honest seeker for truth.

The authority of the head of the family, so far as it exists as a reality, as an actual moral force, is spiritual. He rules his children just to the degree in which he is able intellectually and morally to lead them. We called at a home some time ago where the father, as a tyrant, in coarse, harsh language, tried to command his children, threatening them with violence if they did not obey. One of the boys, nine or ten years of age, turned and cursed his father. The father was unfit morally and intellectually to rule the household and he could not command the respect

of his children. Our system of education develops independence in the boy and the girl, and they can be ruled only by a father who makes himself worthy to rule. When he does this he has not only the obedience but the respect of his children, as he could not have under the older tyranny of the father.

When we consider the relation between the modern man and wife, we find it to be not that of ownership but of partnership. The man has learned that he can be happiest, and his home most useful, when his wife is given the freedom which leads to her highest development; that the end of the family life can be best realized when both work harmoniously for a common end. Their aims are not antagonistic and their self-development can only mean larger happiness for each. They are, as Tennyson writes:

> "Not like to like, but like in difference.
> Yet in the long years liker must they grow;
> The man be more of woman, she of man;
> He gain in sweetness and in moral height,
> Nor lose the wrestling thews that throw the world;
> She mental breadth, nor fail in childward care,

Nor lose the childlike in the larger mind;
'Til at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each, and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love."

These lines from *The Princess* breathe the spirit of the best type of the modern family. The fondest dreams of the socialist cannot give us a picture of a family, beautiful in its relations, freighted with happiness, which surpasses this picture.

Considered from a moral standpoint, the extreme positions of socialism mean nothing less than the destruction of the monogamous family, and even some of the more modified positions of socialism mean such a loosening of the family ties that it is impossible to see how anything of the sacredness and permanence of the home would remain. Give men and women absolute freedom in making or breaking marriage relations, and the weaker portions of humanity would certainly change

their partners as school children change their lovers. Free union might do for angels, but we are human, with passions which are changeful and which need the steadying hand of restraint. Any divorce-made-easy system undermines the already weak natures of man, lowers his moral standard, and works havoc with the social betterment of the race. Until we are a long way in advance of anything we have ever yet exhibited as a race, the state must continue to hold a steady and firm hand upon this institution, which at its highest is the source of our greatest blessing, and at its worst is the source of sickening corruption.

If, however, there are fundamental defects in the socialistic teaching concerning the family, there are great truths which cry for recognition. While the fundamental condition of happiness is character, we must not forget that there are material conditions where high spiritual life is impossible.

Much has been said in these days, of our prosperity. There is great prosperity among

certain classes, but there is another class over which poverty hangs like a haunting ghost. Mr. Hunter has given us some facts which are a terrible unveiling of social conditions, even after we have made full allowance for his exaggerations. He quotes Jacob Riis as saying that one third of the people of New York were dependent upon charity at some time during the eight years previous to 1890. The report of the Hebrew Charities for 1901 reveals similar conditions among the Hebrews. In 1903 twenty per cent. of the people of Boston were aided in some way by charity. Mr. Hunter makes the very astonishing statement that one person out of every ten in New York is given pauper burial at public expense in Potter's Field. He says: "I should not be at all surprised if the number of those in poverty in New York, as well as in other large cities and industrial centres, rarely fell below twenty-five per cent. of all the people."

Even if these figures be greatly exaggerated, they still mean that a large percentage of our

population is surrounded by material conditions where the best home life is impossible. Time and energy must all be given to keeping the wolf from the door, and there is no opportunity of entering into those walks of life which quicken the higher spiritual elements of manhood and womanhood.

Over against this fact must be placed this other, that a small percentage of the families of this country hold a major part of the wealth. Mr. Spahr estimates that one per cent. of the families of this country hold more wealth than the remaining ninety-nine per cent. Surely an economic system which produces these extremes of life is not ideal. Surely an economic system which builds for one man a palace, surrounding him with wasteful luxuries, while it leaves another man to live on less than the barest necessities of life cannot be the highest or the last stage in the evolution of our Christian civilization. A system under which great stores can pay girls a wage on which they cannot live decently, if they are thrown entirely on their own re-

sources; which compels mothers to work during the most critical periods of their life that is, just before and soon after the birth of a child; which blasts the bloom of childhood, and makes possible the pathetic story of the "little mothers," is not a system that can endure much longer. As we shall show later, the chief business of this generation is to prepare for the next generation, to produce conditions under which offspring can reach the highest point of efficiency. The accomplishment of this end must be the test of any human institution. In the future, social systems must stand or fall by this test. All that fail to contribute to this end are either superficial, and hence useless, or wrong, and hence to be abolished.

VIII

H. G. WELLS: THE PROPHET OF THE NEW ORDER

Man has discovered his place in the world. It is the greatest discovery of all history. Until recent times, man has never known his place in the world-process. He has had no interest in the past because it was past; he has had no interest in the distant future because he never expected to see it. He has been an egotist, absorbed in the present, interested alone in the present. The future may have had interest for him religiously, and the dream of the happy hunting-ground, or the mysterious abode of the spirits, may have led him to offer sacrifice to secure the good will of his divinity. But in the future of this breeding, toiling, loving, sorrowing race of men, living in these same smoke-baptized cities where we have lived, men have

had little interest. Absorbed in the present, the past and the future have been forgotten.

The Christian doctrine of salvation has been concerned chiefly with the individual. The theology, the literature, and the art of Christendom have been egoistic. Dante saw the mills of God grinding for the purification of the individual, while Michael Angelo saw the entire world-process in the light of individuals who were to escape this wicked world to find safety in some dimly strange and curious region. Calvinist and Arminian, Romanist and Protestant have never discovered anything greater than an individual absorbed in the present, never thoughtful of projecting his life into the future of mankind, but feverishly anxious to escape mankind to save his own soul.

Man's political economy was the fruit of the same egoism. His doctrine of the individual found expression in the old theory of uncontrolled competition. It was the cruel doctrine which produced industrial despots

who kept women and children working in factories from twelve to fifteen hours a day, conditions under which, it is said, half of the infants of Manchester, England, died under three years, the mere story of which still haunts England like an awful nightmare. The horizon of life was no larger than the immediate needs and desires of the individual, and his attitude towards the body politic was determined by these facts.

Under this old theology and this old economy, the future of mankind was not considered. Why should men build houses for others to live in? Why should men sacrifice their labor to plant trees whose fruits they would never taste? It was this individualism which made pessimistic Schopenhauer rebelliously ask: "Why must we be forever tortured by this passion to reproduce our kind, why are all our pursuits tainted with this application, all our needs referred to the needs of a new generation that tramples upon our heels?" To the older thinkers, this ruthless passion hurled man on before it as the wave

hurls the swimmer. He might rebel, still he was hurled on.

We are, however, beginning to see that the individual lives for the future; that he gets his meaning from his relation to the future of the race. He has significance in the present only because the present is productive of the future. He has meaning to-day only because to-morrow grows out of to-day.

One of the greatest prophets of this gospel, a pagan and a visionist, yet a prophet who has seen more clearly man's relation to the development of the race than many who scoff at the pagans, is H. G. Wells. He has seen clearly that man gains his meaning for the world-process in the production and development of the next generation of men. Life, as Mr. Wells sees it, is "essentially a matter of reproduction; first a growth and training to that end, then commonly mating and actual reproduction, and finally the consummation of these things in parental nurture and education." This is the chief end of man as it is of all life. The world is a "great birthplace,

an incessant renewal, an undying fresh beginning and unfolding of life." Take away this fact and we have nothing but stagnation and death,—no spring-time, no sweet-smelling flowers, no laughing children, no waving harvests, no singing birds, but cold, monotonous death. It is the promise of the spring-time that makes winter endurable, and it is not the amount of beer and cheese, or beef and rolls that man can eat and drink that gives interest to mankind. The most interesting thing about the present race of men is that the next generation of men is dependent upon them for their production and nurture. This is the real wonder in comparison with which all others dwindle into insignificance.

This being true, the chief business of mankind is to create conditions under which offspring can reach the highest point of efficiency. "The serious aspect of our private lives, the general aspect of all our social and coöperative undertakings, is to prepare as well as we possibly can a succeeding generation, which shall prepare still more capably for still

better generations to follow." This must be the test of any human institution. In the future, social systems must stand or fall by their ability to produce conditions in which a new-born child may realize the strongest and best life. All that fail to contribute to this end are either superficial and hence useless, or wrong and hence to be abolished.

There has been an immense amount of social quackery which has turned man away from an intelligent pursuit of this primal object of his existence. In his earlier life, Mr. Wells himself was entrapped by one of these shams, that of scientific marriage for the production of a better race of men. The chief objection to this idea is that it will not work. Shaw may advocate the mating of a duke and a charwoman, but there is one insuperable barrier to the proposition, namely, that the duke does not care for the charwoman, nor does she care for him. Though the state should forbid the marriage of diseased persons, it could not prevent people "falling in love" and living together in free union, and though

the state offered large pensions to young men six feet in height, strong of muscle, and sound in every organ, who would marry women with large chests and broad hips and rosy cheeks, approved by the health officer, they would spurn the pension and marry the first invalid for whom they had a passion.

Another objection to this scientific marriage is a lack of knowledge of how to breed to secure the things desired. "We are not a bit clear what points to breed for and what points to breed out." The breeding of cattle is a simple matter because the breeder knows what he wants,—a certain grade of milk, or of good beef. It is easy to breed for these simple qualities; but man is not used for beef, and in these days of endless foods even woman is dispensable as a giver of milk. In man we must breed for beauty, health, ability, genius, energy, all so complex that it is impossible to define one of them, much less to breed for them. The varieties of beauty are endless. There is the delicate beauty of the English woman, the homely beauty of the Dutch, the

tropic beauty of the tambourine girl following the organ-grinder, and the quaint beauty of the Japanese. For what type of beauty shall we breed? We are as unable to breed for perfect health as for beauty, for what is health in one person may not be health in another. "Health is a balance, a balance of blood against nerve, of digestion against secretion, of heart against brain. A heart of perfect health and vigor put into the body of a perfectly healthy man who is built upon a slighter scale than that heart, will swiftly disorganize the entire fabric and burst its way to a hemorrhage in lungs, perhaps, or brain, or wherever the slightest relative weakness permits." The perfect health of an American Indian is not the same as the perfect health of a New Yorker, nor the health of the negro in the plantation cabin the same as that of the Prince of Wales. All of this talk of breeding for better men breaks down because we do not know enough. Whether men will ever know enough remains to be seen, but this much is certain, if ever men do know enough,

the novelist will still not be deprived of material for his books, for youth and maiden will still love, still elope, still make their own choice, while the scientist goes on spinning his theories.

The particular social quackery which is just now blinding men to the real issue of life is the delusion of "race-suicide," a sham which has never been better exposed than by Mr. Wells. The alarmist is crying that long before the sun has a chance to burn up his carbon and leave the earth in darkness, mankind will have been extinguished by the fall of the birth-rate. Skepticism and materialism, love of ease and luxury, are all blamed by this alarmist for this decline. These things have resulted in the loss of seriousness, it is said, and with the loss of this Puritan virtue women are losing their courage and men are wasting themselves in their selfish pleasures. Such a statement is not true. It is because the race is becoming more religious, and our women more courageous, that the birth-rate is declining. A fundamental religious conviction is

taking possession of the race that if governments will serve the highest interests of mankind it will not be necessary to produce so many children. When a government permits conditions to exist where one half of the infants die before they reach maturity; when wars drain the population, every generation, of its strongest men; when wasteful governments spend every year for the maintenance of armies and navies, millions which ought to be spent in improving the homes of the poor and in creating an environment where the mortality will decrease; spending them upon instruments for the murder of the poor creatures who happen to survive unsanitary conditions, then women must be turned into perennial breeding animals to furnish a fresh supply. The religious consciousness of the race will not permit it to continue in this ungodly way. The conscience of the race has not become flabby. The instinct of motherhood has not been lost. There are sterile women and giddy women who will not bear children, and there always have been, but in the race the conscience is

becoming stronger as it is becoming more enlightened, and the instinct of motherhood centres upon a few children that can be well cared for and nurtured to produce in the future a better race of men. The maternal instinct refuses to bear sons to be shot or daughters to die in the poisonous air of cheap tenements before they reach their teens.

The little that governments have done only serves to strengthen people's convictions. The slight improvements made in the conditions has increased the population in spite of the decrease of birth-rate. In England and Wales, between 1846 and 1850, there were 33.8 births per 1,000; between 1896 and 1900, there were 28.0 per 1,000, a decrease in the birth-rate of 5.8. But between 1846 and 1850, the death-rate was 23.3 per 1,000; between 1896 and 1900, it was 17.7 per 1,000, a decrease of 5.6, leaving only .2 decrease in population. Now comes another fact, discouraging to the alarmist, who sees all good in the past. The illegitimate births between 1846 and 1850 numbered 2.2 per 1,000; between 1896 and

1900, they numbered 1.2 per 1,000. Had it not been for the fall in the number of illegitimate births the population would have increased .8. The increase in the morality of the people was the cause in the slight decrease in population. The prolongation of the average time of life almost overcame the decrease in birth-rate. Considering the little that has been done to better the conditions of the poor, this is a marvelous record. When governments spend less upon champagne and the millinery of state, less upon instruments of destruction, and turn their millions to the preservation of life, then it will not be necessary to produce so many children.

Mr. Wells has clearly demonstrated the possibility of further reducing the mortality of infants in England, and what is true in England is true also in America. In Rutlandshire, in 1900, 103 children out of 1,000 died under five years of age; in Dorsetshire 133 out of every 1,000, and in Lancashire, 274 out of every 1,000. "Unless we are going to assume that the children born in Lancashire are in-

herently weaker than the children born in Rutland or Dorset—and there is not a shadow of reason why we should believe that—we must suppose that at least 171 children out of every 1,000 in Lancashire were killed by the conditions into which they were born." The government, absorbed in its imperialism, surrounding itself with guns and dynamite, and the politicians busy with measures that would get them votes, permitted this "perennial massacre of the innocents."

There is no reason why the 103 deaths out of each 1,000 in Rutland might not be considerably reduced. Grant that some are born who are not fit to live because of inherent defects. This "leaves untouched the fact that a vast multitude of children of untainted blood and good mental and moral possibilities, as many, perhaps, as 100 in each 1,000 born, die yearly through insufficient food, insufficient good air, and insufficient attention. The plain and simple truth is that they are born needlessly. There are still too many births for our civilization to look after; we are still unfit to

be trusted with a rising birth-rate." Until governments can deal more wisely with the children already produced, they would do well to urge less upon parents the production of innocents for the slaughter.

What Mr. Wells has so clearly revealed concerning the conditions in England is equally true of the continent of Europe and of America. In Chicago the death-rate varies from about twelve per thousand in the wards where the rich reside, to thirty-seven per thousand in the tenement wards. The poor man's district in Paris has a death-rate twice as high as that of the Elysée. The "Back-Bay" district of Boston had in one year 9.44 per cent. as against 25.21 per cent. in the thirteenth ward, which is a typical working-class district. Dr. Charles R. Drysdale, senior physician of the Metropolitan Free Hospital, declared some years ago that the death-rate among the rich was not more than eight per cent., while among the very poor it was as high as forty per cent.

Along with these alarming facts we must place this fact, which is held by many of the

leading physicians who have had opportunity to observe, that the babe born in the tenement is equal physically to the babe born in the palace. Nature starts both in the world with an equal chance. The large increase in the death-rate in the poorer districts is the result of poor food, ignorant care, poor houses, meagre clothing. These affect the child not before but after it is born.

Again we have to consider the large number of children who are incapacitated for life's struggle because of the work to which they are compelled to submit in years when they should be developing physically and mentally. The United States census shows that nearly two million child breadwinners under fifteen years of age are now at work. Of these almost 700,000 are engaged in work other than agriculture. Child labor on the farm, in the open air, does not injure the child, but the great majority who are working in the cotton mills of the South, in glass factories, and other places, are unfitted by the very nature of their labor for the struggle for life. Appalling as

these figures are, they are much below the truth.

Thus it is evident that the real race-suicide is not in the fall of the birth-rate but in the murder of the infants for whom we have not yet learned to care. Instead of encouraging large families, many of them in a condition of poverty and want, we would do better to give ourselves more seriously to the problem of properly housing, clothing, and feeding the infants already born, and making laws for the protection of children from labor. The ruin of America's children is too high a price to pay for making still richer a few men who are already too rich. It may be well enough for statesmen to urge upon American mothers the bearing of many children as a high moral and religious duty, but it seems a higher moral and religious duty to make conditions in which a smaller number can grow into the largeness and beauty of manhood and womanhood.

It will be a part of the ethical code of the future that poor families, at least, shall have fewer children and care better for the devel-

opment of their lives. Towards this end, it may not be amiss for charity workers and ministers, who come much into contact with poor fathers and mothers, to teach the moral obligation of preventing pregnancy after the birth of two or three children.

Every child born into the world is entitled to good food, good air, and a bright and cheerful house, where it can grow to the best advantage, and it should be the business of government to see that every mother is supplied with these things, both for herself and for her child. The institutions of charity founded for this purpose are not successful. They not only lessen parental responsibility, and give the child a mechanical rather than a sympathetic environment, but they encourage births among the class where they are least desirable. The best charity is an imperfect makeshift and cannot solve the great problem of the care and training of children.

There are several things which touch the problem directly, and which, if enforced, would produce a better race. First, reckless parent-

age should be discouraged. This can be done, Mr. Wells thinks, by making "the parent the debtor to society on account of the child for adequate food, clothing, and care, for at least the first twelve or thirteen years of life, and in the event of parental default to invest the local authority with exceptional powers of recovery in this matter. It would be quite easy to set up a minimum standard of clothing, cleanliness, growth, nutrition, and education, and provide that if that standard was not maintained by a child, or if the child was found to be bruised or maimed without the parents being able to account for these injuries, the child should be at once removed from the parental care, and the parents charged with the cost of a suitable maintenance—which need not be excessively cheap. If the parents fail in the payments, they should be put into celibate labor establishments to work off as much of the debt as they could, and they would not be released until the debt was fully discharged. Legislation of this type would not only secure all and more of the advantages

children of the least desirable sort now get, but it would certainly invest parentage with a quite unprecedented gravity for the reckless, and it would enormously reduce the number of births of the least desirable sort."

The government could establish a minimum standard of sanitary conditions in houses and make it illegal for any man to inhabit a house which fell below this standard. Rooms of a certain size, necessary ventilating appliances, plenty of light and good air, are things which should belong to every house. These houses should be kept in good repair, and in no case should they be crowded. "The minimum permissible tenement for a maximum of two adults and a very young child is one properly ventilated room capable of being heated, with close and easy access to sanitary conveniences, a constant supply of water and easy means of getting warm water. More than one child should mean another room, and it seems only reasonable, if we go so far as this, to go further and require a minimum of furniture and equipment, a fire-guard, for instance, and a

separate bed or cot for the child. In a civilized community, children should not sleep with adults, and the killing of children by 'accidental' overlaying should be a punishable offense. If a woman does not wish to be dealt with as a half-hearted murderess she should not behave like one."

It may be objected that these demands are unreasonable, that it would make it impossible for the poor to have children, as they could not meet these conditions. Under present conditions it might be impossible, but if this standard is right the government should correct the conditions which make the ideal impossible. It should be corrected by establishing a minimum wage. No man ought to be permitted to labor for a wage which would not allow him to live a wholesome, healthy, and reasonably happy life. The industry which cannot afford to pay such a wage is a positive curse to civilization. Rather than being a source of wealth to the nation it is a "disease and a parasite upon the public body." Hence all such industries should be abolished,

only those being permitted to exist that can pay a wage large enough to permit a man to rent a tenement in the best condition, one of sufficient size to accommodate three or four children; large enough "to maintain himself and wife and children above the minimum standard of comfort, his insurance against premature and accidental death or temporary economic or physical disablement, some minimum provision for old age and a certain margin for the exercise of his individual freedom."

Mr. Wells also sees a way out of this difficulty through some scheme of paid motherhood. He believes that woman suffers to-day because of a wrong standard of comparison with man. Her value is measured by her ability to produce wealth, and as she has neither the physical strength nor general fitness for this work, she must be considered inferior to man in precisely the measure in which she differs from him. Her real value to the state is to be found in her possibility of motherhood, and until this is recognized, and

she is paid for it, she will be dependent upon man and in some sense his property. But "suppose the state secures to every woman who is, under legitimate sanctions, becoming or likely to become a mother, that is to say who is duly married, a certain wage from her husband to secure her against the need of toil and anxiety, suppose it pays her a certain gratuity upon the birth of a child, and continues to pay at regular intervals sums sufficient to keep her and her child in independent freedom, so long as the child keeps up to the minimum standard of health and physical and mental development. Suppose it pays more upon the child when it rises markedly above certain minimum qualification, physical or mental, and, in fact, does its best to make thoroughly efficient motherhood a profession worth following. And suppose, in correlation with this, it forbids the industrial employment of married women and of mothers who have children needing care, unless they are in a position to employ qualified, efficient substitutes to take care of their offspring.

What differences from terrestrial conditions will ensue?"

Wells thinks that at least some of the evils of civilization would be abolished and three or four very helpful things would be accomplished. "It will abolish the hardship of a majority of widows, who on earth are poor and encumbered exactly in proportion as they have discharged the chief, distinctive duty of a woman, and miserable, just in proportion as their standard of life and education is high. It will abolish the hardship of those who do not now marry on account of poverty, or who do not dare to have children. The fear that often turns a woman from a beautiful to a mercenary marriage will vanish from life. . . . A career of wholesome motherhood would be, under such conditions as I have suggested, the normal and remunerative calling of a woman."

There are some inherent weaknesses about this scheme of paid motherhood which must be considered. We have already pointed to the fact that Wells misrepresents the relation which woman holds to man in the best type

of family life at the present time. She is not man's property in any sense and is not by him considered to be in any way inferior to man. The idea of woman's inferiority to man is one of the straw-men the emancipators of women set up to knock down. Beings who are utterly unlike cannot be compared as inferior or superior. A violet cannot be called inferior to a rose or a rose to a violet. Each has its own perfume and beauty. The woman is not inferior to man, she is different from man. Each has a mission to fulfil and each is dependent upon the other for the perfect fulfilment of that mission. Woman's position could not be more exalted by making her a subject of state aid. It would cheapen her entire life.

Yet it does not seem unreasonable that mothers with small incomes, and widows who are left with children but with no means of support except labor which would take them away from the care of their children, should be guaranteed a reasonable amount for the care of each child until it reaches a certain age,

when it can care for itself. The government already guarantees a certain amount of money for the education of the child. The city spends a certain amount of money upon public parks where the child can play; a large amount upon sanitation and other means of preventing disease. It is only a small step to go a little further and guarantee enough for the proper feeding and clothing of the child, so that the tremendous death-rate below five years of age may be reduced. Truly this is not more unreasonable than that governments should spend large amounts upon armies and navies for the destruction of life.

Men scoff at this as a meagre materialistic interpretation of life and stamp Wells as a pagan. He is certainly not a flawless leader towards our social redemption. Much that we said concerning socialism and the family would apply to Wells, as he is a socialist. We believe his conception of the marriage contract is fundamentally wrong. If, however, these scoffers at Wells' materialism could be placed in the home of the poor man, be compelled to

live on his wage, to bear children and support them in such meagre surroundings, he might suddenly discover in the doctrine a sublime idealism, with a spiritual dynamic for the redeeming of souls which has not been attached to more pretentious doctrines of salvation. Others scornfully brush Wells aside as a visionist. And so he is, but the curse of the world is that there are so few who see visions. Men are so concerned with tariff and ship-subsidy bills, with the building of canals, and the regulation of their beer and whiskey, that they never consider the real problem of life, the making of men. It is to the credit of Mr. Wells that he has seen that this is the business of mankind, that all other business should centre about this great undertaking, that the business of the man of to-day is to work for the man of to-morrow.

It is objected that Wells is scornful of religion and contemptuous of religious instruction. Here he may be weak as a public leader. The heart must not be left cheerless and cold. Neither must the body be left hungry, nor the

development of the physical sacrificed to the spiritual. In emphasizing the former, Wells has done a work neglected by enthusiasts in religion.

IX

SOME CONCLUDING WORDS

THE question was raised at the beginning of this inquiry, Will the home survive? It was made evident that the home of our fathers has not survived without great modifications, because of certain industrial conditions that have existed. Nor can we have considered the various attacks that have been made upon the home without feeling that there will be in the future further modifications in the institution of the family. It is inconceivable that so many sincere minds could attack this institution at so many more or less vulnerable points without causing some further change.

All social institutions, from their very nature, must be in a constant state of change. The history of government is the history of change, the history of new governmental plans to meet new social conditions. What is

true of the state is true of the family. While the essential type of the family, that is, father, mother, and child, has existed from the earliest records of human history, the modifications of that type have been almost as numerous as have been the tribes and races which have covered the earth. Nomadic life has always meant a certain kind of family life, while agriculture has meant another type. A rich, productive soil, which made easy the obtaining of food, sometimes, in the early history of the race, as with Israel, meant polygamy, while a sterile, unproductive soil has sometimes been the cause of polyandry. The family under the old feudal system was a modified type of the Roman and Teutonic families, but the feudal family has been completely modified, not only by the industrial changes, but even more by the intellectual movements of the modern age. If the family, like other social institutions, has been in a constant process of change, it is only reasonable to suppose that in the future these changes will continue. The family, a hundred years from now, will probably be as different

from the family of to-day as the family of to-day is different from the family of a hundred years ago.

One of the most important forces in effecting a change in the family of the future will be the attitude of both man and woman to marriage. To the woman of a hundred years ago, marriage was the chief end of existence. She lived to get married. Her art in life was the art of winning a husband. Economically she was compelled to follow this art. There was no vocation for her other than the home, hence she was dependent upon man for her support. But this is no longer true. Marriage to-day is an incident in the life of woman as well as in the life of man. To be sure, marriage is one of the most important incidents in life, but still it is not an absolute necessity. This is indicated by the decrease in marriages in all the States of Europe. Increasing numbers of men and women are refusing to enter the marriage relationship.

This is due to several causes. First, man is independent of woman to a larger degree than

ever in history. The club affords him a pleasant home. There are places where his clothes can be made and mended. The world of amusement gives him a place to spend his evenings. Thus he is not compelled by domestic needs to seek a home. When he faces the serious question of forming a home, he finds himself face to face with two or three very stubborn considerations. The first is a financial one. Though he may have what our fathers would have regarded a large income, this income is not enough to enable him to form a home of the type to which he has been accustomed. The salary of clerks, for example, is often much less than that of first-class mechanics, yet the social demands made upon them are much greater. The society in which they move requires a dress suit and a certain amount of money for entertaining. If they are married and preserve the same social standing, equally exacting demands will be made upon their wives. But their income is not adequate to this. Hence the man of this type is compelled to choose between celibacy

and married life on a little lower social plane than the one in which he has always moved.

This alternative is inseparable from the disease of the time, the disease which has taken possession of our over-rich, and from them has worked down through all classes of society, the disease of wasteful luxury and high living. It is the disease of our social system, and there is no possibility of overcoming it until the cause is eradicated.

There is even more to be said from the standpoint of woman, for the reduction in the number of marriages in proportion to the population is due to the attitude of woman even more than to that of man. This is true because woman has suddenly come to a position of financial independence. She is no longer compelled to marry, as were our grandmothers. We have been hearing a great deal about the college woman, a class only about half of whom, it is said, enter marriage. What is true of the college woman is true in some degree of all women. They can now care for themselves, and some of them much better

than men can care for them. Hence they are refusing to view marriage as their soul vocation. They are viewing it, as we have already said, as only one of the incidents of their existence, an important one, but still only an incident. They are not trying to avoid marriage, but they are so independent that they are trying to avoid the wrong kind of marriage. They are determined that if they marry at all they shall have the right kind of marriage. If they take a man as a life partner they are determined that he shall be a worthy partner. They are determined that into their marriage shall enter intellectual and moral sympathy which shall survive the mere demands of sex. In short, for the first time in the history of the world, women, that is, self-respecting and intelligent women, have reached a place where they can make a choice of their life-mates, and they are exercising their right to choose.

So far from being hostile to the family, these tendencies are only preparing the way for a higher and purer form of family life. The

best type of modern woman, when she walks up the long church aisle to be joined to man, does not stand before the altar to promise to obey and cower before his sovereign will, she comes to give herself to him only as he gives himself to her. She asks that he be as pure as she is, be as holy as she is, be as worthy as she is. It is inevitable that when woman takes this position there must be some fall in the proportion of the marriages to the population, but we must believe that in the end the result will be good, that by it humanity will be lifted.

These conditions, however, have resulted in another radical change in our family customs. Our fathers, both Protestant and Catholic, urged upon the young the advisability of marrying early, and the marriage of girls seventeen years of age was not an uncommon thing in the early history of our country. While our fathers taught the advisability of early marriage, they also taught the moral and religious duty of bearing large families. They also whispered, "Marry early lest ye

sin." There is much to be said in favor of early marriage, but however much may be said in favor of it, society is more and more tending to the late marriage. And on the whole this seems far preferable.

After men and women have reached the age of maturity, the age of strong mental and moral development, the mental and moral natures are apt to play a larger part in the choice of a mate than the purely physical instincts. The mature woman knows more about the meaning of life, those permanent qualities which go to make up the happiness of life, the place of intellectual and moral sympathies. She is better able to judge of the tastes and ambitions of the one she is to choose for her mate. Furthermore, when parents are well developed, intellectually and morally, they are better able to care for their children, to give them the education that is necessary for their development and the care which is necessary for their health.

Thus the tendency towards late marriage, the refusal to marry if the right party cannot

be found, is not such an alarming tendency as at first it may seem. The tendency may at times grow out of selfishness, the love of ease and pleasure, but on the whole it is a part of the general modern tendency to demand the best or nothing. In the end it will uplift life, will make better homes, and purer and more intelligent communities.

This independence of the sexes, which has created a new marriage relationship, must inevitably cause certain changes in the marriage ceremonies which are used by most churches. The inferior position held by woman, man's proprietorship in some sense over her, may clearly be seen in almost all early marriage rites. Among the Ewe-speaking peoples, the man was betrothed to the woman by sending two large flasks of rum to her father's house. If the father accepted the proposal, the flasks were returned empty. Two more flasks were then sent, together with other gifts, and this completed the betrothal. On the wedding-day, about sundown, the parents escorted the bride to the

groom's house. Feasting continued until about midnight, when four women conducted the bride to the groom's room and said: "If she pleases you and behaves well, treat her kindly. If she behaves ill, correct her." She lived with her husband seven days, after which she went to the home of her parents for seven days, when she returned to live permanently with her husband.

This ceremony is based upon two principles. First, that the wife is, in some sense, the property of the husband. He may treat her well. The laws of some tribes provide that in case of ill treatment, the woman shall be returned to her parents. Still there is a clear recognition of the fact that he pays a price for the woman and that she is his property, to use as he desires. He is, also, her master. He is the judge of her conduct. In some degree he is accountable for her actions; if she does not behave well it is his duty to correct her.

These two principles, the authority of the husband over the wife, and his ownership of

her, are reflected in the marriage customs of almost all people down to the present time. From the earliest periods of which we have any records among the English and Teutonic peoples, marriage took the form of a sale of the bride by her father to the bridegroom. While this principle was greatly modified, the contract being more natural and liberal, it was still clearly recognized in the period when the civil power in regulating marriage was declining and the power of the church was growing.

Our ecclesiastical marriage ceremonies had their rise in the tenth century, a period when man was still regarded as the lord of his household, with absolute authority over his wife and children. All civil laws recognized this. Woman had few rights. She was represented by her husband. It was natural that ecclesiastical ceremonies, so far as they reflected social conditions, should embody the principles then dominating society. This is what we do discover when we turn to any one of the earliest marriage forms used by the Church in Eng-

land. We may use the York service as an illustration. The priest says to the man:

"N., wylt thou haue this woman to thy wyfe and loue her (and wirschipe hir) and keep her, in sykenes and in helthe, and in all other degrese be to her as a husbande shoulde be to his wyfe, and all other forsake for her, and holde the only to her to thy lyues ende."

The man is to answer: "I wyll." The priest then says to the woman:

"N., wylt thou haue this man to thy husbande, and to be buxum to hym (luf hym, obeye to him, and wirschipe hym), serue hym and kepe hym in sykenes and in helthe: and in all other degrese be unto him as a wyfe shulde be to her husbande, and all other to forsake for hym, and holde the only to hym to thy lyues ende."

The woman is to say: "I will."

It is evident that this ceremony is the clear expression of the social standing of woman in this period. She must promise to obey and serve her lord, while he is only under obligation to keep her.

This same ceremony has come down to the present time and is used by many churches. The husband promises that he will love, comfort, and keep his wife, but the wife promises not only to love, honor, and keep her husband, but also to obey and serve him. The ceremony makes his will still supreme, and her life one of obedience and service. It is a survival from a social condition that has long ago actually passed from life, and the churches ought to adjust their ceremonies to the new spirit which exists between man and woman in the married state.

Such change would not involve any weakening of marriage obligations, but would rather involve a strengthening of them. In the first place, it would destroy all possibility of argument on the part of those who would abolish marriage ceremonies on the ground that they imply a degree of bondage for women. In the second place, it would emphasize the spiritual nature of the union, in harmony with the best thinking and feeling of our time, and would declare man's equal

obligation with woman to exhibit those elements of conduct which would make the union all it ought to be. Both parties would be united for better or for worse, with equal responsibility to make it for better. They would be united as one in thought, purpose, and sympathy, each recognizing the fact that only as they both wisely studied to bring about this oneness could their marriage be happy and useful.

The appalling defect of much of the literature connected with the so-called emancipation of women is its emphasis of the independence of both parties to the marriage contract. This is evidently a reaction, and a very natural one, from the older emphasis on the dependence of the woman upon the man. But the reaction has gone to absurd extremes. No permanent family life can be built upon the emphasis of the independence of both parties to the marriage contract. The home from its very nature is not an institution that can be conducted in such a spirit. The home would be divided against itself and would fall. Unity

of purpose, of sympathy, of love, must be the foundation of the home, a unity that forgets difference, a love that is blind to rights. Not otherwise can permanent and happy families be formed.

No utopia has ever been written which gives us such an inspiring picture of the family, beautiful in its relationships, full of hope and promise, as the story of the slow, painful, but glorious evolution of the monogamous family out of the chaos of early social life into the present institution of the home. The very complexity of it is a part of its beauty, while the poverty of many utopias is their attempt to reduce life to a monotonous simplicity. Complexity is a part of life's richness, and the endless variety of problems and surprises connected with the monogamous family are its increasing contributions to the development of mankind.

It is only this complex monogamous type of family that produces the best type of womanhood. Polygamy degrades certain classes of the community, which it sets aside for certain

purposes. Some women are used only for sexual sympathy, while others are used for reproduction. Monogamy alone combines all of the womanly functions in one woman, thus fitting her to the best advantage for parenthood and the education of her children. It develops a higher moral and intellectual type than is possible under any other system of marriage.

It is just at this point that such a utopian writer as Mrs. Charlotte Gilman fails. She deplores Mr. H. G. Wells' scheme of paid motherhood, thinking it would be degrading to women. In the place of such a scheme, she proposes that all married women bear children, but only those who have certain inclinations and gifts for the care of children be trusted with the training; others to be permitted to follow the line of work for which they have a liking. Nothing, however, would be more fatal to the development of her womanhood than this proposal to have woman follow the line of least resistance. She would become a mere breeding animal, not a mother.

The richness of character which comes from life's complexity would be lost. The strength of character, as well as its tenderness and the breadth of its outlook, comes not from running away from life but from meeting it. Out of the struggle of the home made by one man and one woman, "self-reverent each and reverencing each," has come the highest and best type of life the world has yet seen. As one writer puts the matter: "The family affords scope for the qualities peculiar to the relations between strong and weak, old and young, male and female, and tends to deepen and accentuate them. Whether or not it exaggerates them will depend upon whether the spiritual forces in the family have been well or ill balanced. The child who is never encouraged to develop his own initiative and assert his own individuality, the woman whose inflexibility is subdued into feebleness, the man whose strength is perverted into tyranny, are all products of an ill-balanced family life. But where the spiritual forces are well balanced within the family, then, out of all the stress

and strain arise qualities of mutual respect, forbearance, and self-control which the solitary individual has little chance of acquiring," and we would add, which the individual, who by any simplifying process tries to take himself out of this complexity, has little chance of acquiring.

Civilized life seems to demand the permanent union of man and woman in the home. Nature makes this imperative by sending the helpless infant, which demands the care of the parents for a long period of time. This care cannot be bestowed by any other than the true father and mother, without serious loss to the child. The highest and finest instincts of man call for such a union. However these instincts came, whether by heredity, or whether they are a part of the primal instincts of the race, they rebel against the thought of "successive polygamy." Nature by this primal instinct binds man and woman together for a permanent union. Experience has taught us the superiority of the union made "until death do ye part." It is the type of marriage which

calls on man and woman to exercise self-control, to minimize differences, and to be true to one another for the sake of children and the state. Furthermore, the history of our own time and of the past clearly teaches us that loose marriage ties have always meant licentiousness and social corruption. The whole process of evolution has culminated in this type of family life. Unless nature is unreasonable, unless the movement of history is blind, the monogamous family will prevail. The type will undergo constant modification, but for the sake of society, and of the unborn and growing generation of children, the changes will be in the line of greater permanence, and of social conditions fitted to produce a higher type of life.

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